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PRO-SLAVERY RETREAT.

From the Baltimore American.

The London World's Convention.

The anti-slavery Convention which met in London some months ago, and styled itself the "World's Convention," has been alluded to in several executive messages lately from the governors of southern States. There is no disguising the truth, that the intent of this meeting was directly hostile to the southern States of this Union, and that the Convention assembled for purposes more political than philanthropic. It were a vain device to pretend that a benevolent regard for the rights of man or sympathy with human suffering induced this piece of concerted and systematic action. For if such were the case, there would have been no need of going beyond the hants of the British empire to find objects of solicitude in abundance. Whenever the humane and benevolent portion of the English community really wish to unite together for the purpose of relieving the oppressed, of elevating the down-trodden, of restoring to suffering men their just rights long withheld, let them turn to the miserable victims of their own factory and corn law systems—wretches who groan under the pressure of a servitude tenfold more oppressive than any which exists in this country. Are there no slaves except such as are held by individuals? Nay, if the question were asked, which is the most mild and gentle form that servitude can assume, the answer would be—that in which the slave has his particular master, who can be to him a protector also. In England the aristocracy of rank and the aristocracy of wealth frame the laws to suit their own interests; the system thus put in motion goes on in its course, and, like the working of a powerful machine, it knows no sympathy, but grinds and crushes all who are subject to its coercion. Individual tyranny, there may be none, or there may be a great deal—but that matters nothing. For the results of the *system* are so vast, so absorbing, that the worst evil attributed to American slavery is hardly a matter of account in the great mass of oppression, aggregated together in the complicated total of social slavery in England.

But if English philanthropists find that there is not enough of wretchedness to call forth their commiseration in the condition of their own operatives, let them turn their view towards Ireland. The records of history are not obliterated; nor have the recollections of the past faded away from the memories of men. But if there were no recorded annals, if the miseries of former years were utterly forgotten, is there not enough in the present state of Ireland to absorb all the virtuous indignation of British sympathizers? Are we to be reproached and denounced by a people who have for centuries held in oppressive bondage the population of Ireland, and that by the rankest injustice, degrading a whole race, than whom the world can show none nobler in all the finer qualities that may become a man, and blighting by the curse of a despotic policy one of the fairest portions of the earth!

But if all these things are still insufficient to awaken the benevolent feelings of our English friends, or to rouse their indignation against oppression, will not their philanthropic bowels yearn over the wrongs of Hindostan? The long course of treachery, corruption and violence, which placed this empire under British power may be passed over—a former generation have that to answer for. As the mention of Hindostan, however, reminds us of the particular object of the London Convention, we revert to that meeting, and that there may be no mistaking the intent of it, we annex some of the remarks of the President:

"My dear friends," said Mr. Clarkson, addressing that body, "you must endeavor by all justifiable means to affect their (the southern States) *temporal interests*. You must endeavor, among other things, to have the produce of *free tropical labor* brought into the markets of Europe, and undersell them there; and if you can do this, your *victory is sure*."

Here follow some other observations which may help to illustrate the contrast we started with, and to show most fully the political object which is at the bottom of so much philanthropy:

"Now that this is possible that this may be done there is no question. The East India Company alone can do it of themselves, and they can do it by means that are perfectly moral and pacific according to your own principles, namely, by the cultivation of the earth and by the employment of *free labor*. They may, if they please, not only have the high honor of abolishing slavery and the slave trade, but the advantages of increasing their revenue beyond calculation; for, in the first place, they have land in their possession twenty times more than equal to the supply of all Europe with tropical produce; in the second place, they can procure, not tens of thousands, but tens of millions of free laborers to work; in the third, what is of the greatest consequence in this case, the price of labor is only from a penny to three half-pence per day. What slavery can stand against these prices!

"I learn, too, from letters which I have seen from India, and from the Company's own reports, that they have been long engaged (shall I say providentially engaged) in preparing seed for the cultivation of cotton there. Now, if we take into consideration all these previous preparations, (by which it appears they are ready to start,) and add to this the consideration that they could procure, not tens of thousands, but tens of millions of free laborers to work—I speak from authority—I believe that if they would follow up their plans heartily, and with a spirit according to their means, in the course of six years they would materially affect the price of this article at market, and in twelve they would be able to turn the tide completely against the growers of it in the United States."

Now, what a goodly sight is here? Tens of millions of *free* laborers at a penny or three half-pence a day! The inference is, of course, that they would not take more than that if it were offered them, for they are *free* laborers, and exercise their freedom in the matter of wages as in other things. "What slavery can stand against these prices?" says the President of the Convention. It would have been better if he had said, "What a miserable slavery is that which compels human beings to labor for such wages!"—The negro on the southern plantation has his cottage and patch of ground, and his regular allotment of work, which being done, he is master of the rest of his time. Yet the condition of this cheerful, happy, and contented fellow is deemed so wretched that a Hindoo laborer, at a penny a day, is called a free man in comparison.

But we cannot enlarge further on this subject. The aim of Great Britain is to destroy the cotton-growing interest in this country so soon as she is able to obtain supplies elsewhere; and for this purpose she is not unwilling to enlist fanatics and men of mistaken benevolence in the undertaking. But the most remarkable thing in the whole affair is, that American citizens are found foolish enough to be the dupes of such a scheme, under the singular delusion that they are doing something commendable thereby!

From the Natchez Free Trader.

Cotton Growing in India an Abolition Project.

It may be remembered that when Capt. Baylis, of British East India forces, came to this city, in the early part of last summer, for the purpose of getting men acquainted with the process of raising cotton, to accompany him to India, the Free Trader was the first journal to expose and denounce his plan, as a dangerous scheme to undermine the prosperity of the American planters, and ruin the sale of their great staple. In no measured terms of rebuke the Free Trader denounced both those wealthy and influential planters in Adams County, who lent themselves to aid Capt. Baylis in his designs, and those nine young men from the States of Mississippi and Louisiana who sold themselves to the ancient and inveterate enemy of their native land; but, at that time, the acting editor of that journal knew not the whole enormity of the insidious scheme. Little, perhaps, thought those young planters and overseers, when they consented to go to India, that they were to be used as *tools* in the unholy hands of the abolitionists!

Of the startling fact that the East India cotton growing project is but a powerful organization designed to overthrow the system of domestic slavery in the American States, we have now the most ample evidence. This evidence we hasten to present to our readers; it is vitally important to the South and merits all the deep attention which it will surely receive.

In order to show what is already done in progress relative to this subject it is only necessary to refer to the meeting in the month of August last, of the Great Chamber of Commerce in the City of Manchester, England—a city where the greater part of the cotton fabrics for the world are now manufactured from our native staple. The meeting was numerous, representing a vast amount of wealth, and was presided over by J. B. Smith, Esq., the President of the Chamber of Commerce. The chief business of the meeting was to receive and act upon a report from the Directors of the East India Company in relation to the cultivation of cotton in the East Indies. The following is an abstract of that report:

"The transit duty on cotton had been abolished throughout the presidencies of Bengal and Bombay, and it was hoped that the same boon would be conferred on the President of Madrass. A modification had also been made in the land tax. By accounts received from India last week, it appeared that the governor general had offered three prizes for the growth of a certain quantity of cotton, of £2000, £1000, £500. The earnestness of the East India Company were further evinced by their sending over Capt. Baylis to the United States to engage skillful persons to proceed to India, there to superintend the growth and clearing of cotton While in the States, Capt. Baylis had provided himself with a quantity of seeds of the best kinds of cotton, and with the saw-gins used for cleaning the article. On his return he had come to Manchester to seek personally such information relating to the cotton brought to this country, and to the improvement that might be made in the means of preparing it as would best enable him to effect his object. While here he had visited several houses, and had pointed out to him the deficiencies in the Indian cotton, both as respected its quality and its staple. In the mean time the saw-gins brought over from America had been set up in Liverpool, and a deputation from this board had been present at the experiments tried upon them on the 17th ultmo. They had since witnessed their operations in Manchester, and the result was, upon the whole, highly satisfactory, as proving the practicability of cleaning Indian cotton by means of the American saw-gin, though no doubt experience would be necessary to adapt the gin to the species of cotton which had to be operated on, and there also would be some difficulty in India in providing the power necessary to drive machines of that description. It was therefore a wise measure to send over to America to obtain experienced persons to superintend the process; and the deputation wished to record their grateful sense of the zeal and energy displayed by the East India Company, in promotion of this national object, and of the manner in which their views had been carried out by Captain Baylis. The saw-gins commonly used in America, produced from 1000lbs. to 1200lbs. a day, while by the *chiaca*, the Indian machine, only from 34lbs. to 40lbs. a day could be produced. The board confidently expected that the mechanical genius of Manchester would be able to produce an improvement on the American gins. The machine which had hitherto produced the best cotton, was one built by Messrs. Fawcett & Co., of Liverpool, under the superintendence of Dr. Jones, the patentee. The board was confident that if the efforts of the East India Company were perseveringly followed up, as they ought to be, for the mutual interests of England and India, that no doubt need be entertained of their success.

The London correspondent of the New-York Journal of Commerce, in a long letter published Sept. 25th, gives an account of the above meeting.

The attitude of the South in sustaining the patriarchal institutions of slavery at this moment is full of interest. England is arraying its vast moral, commercial and provincial power against us. The ocean queen is about to work her thirty millions of white slaves and serfs in the jungles and on the plains of India, for the express purpose of rendering the labor of three millions of black slaves in America unproductive and of no value. This will be done. There is no vascillation or weakness of purpose in the English character. All India will, in a year or two, teem like a vast bee-hive with the cotton enterprize, cheered on by the fratricide abolitionists and mock philanthropists of the northern States. Meanwhile O'Connell, the Irish agitator, is invoked to agitate his countrymen against slavery on this side of the water, while both in Ireland and in England his roaring voice is perpetually lifted up in abuse of the noble-hearted, the independent, and the fearless Southern planters, as well as the American character at large. The Kirk of Scotland thunders her anathemas against the American presbyterians, because they will not excommunicate slave-owning church members. The Wesleyans and the Quakers are perpetually using clerical influence against the rights and peace of our social institutions. The royal consort of the Queen of England is not ashamed to preside over the opening of a meeting vauntingly called the "World's Convention," the chief business of which was to abuse American institutions—where Birney, once a slave-holder, and the negro Remond, side by side on the same platform with the highest bishops of the church of England, and with O'Connell, lifted up their voices, traitors as they are, against their "own, native land;" all joining in full cry against a domestic institution which has come down unbroken from the "world's gray fathers," the holy patriarchs with whom angels walked and talked.

SELECTIONS.

From the Dublin Freeman's Journal of Nov. 7.

The Anti-Slavery Cause.

The last number of the *British and Foreign Anti-Slavery Reporter*, which we have just received, contains many painful exposures; but *exposure* is the first step to *remedy*—we must be aware of the existence of evils to remove them effectively. We are glad to see that the Dissenters in England are speaking out against their recreant brethren in America—against those who profess to believe, and to inculcate a belief, in a God, and in the merits of a crucified Saviour—and yet maintain that "slavery is a divine ordinance," and a fulfilment of the adage of "doing as we would be done by."

In addition to many other religious bodies who have addressed strong remonstrances to their American brethren who are involved in support of slavery, calling on them to forsake the crying sin, we have now before us resolutions from the Church of "the particular Baptist denomination meeting at Cannon-street, Birmingham," from "the Congregational Union of Scotland," and from the "Students attending the Theological Hall of the Relief Synod, Paisley," which we are convinced will tell across the Atlantic.

We are glad to observe that the British and Foreign Anti-Slavery Society have addressed Judge Jeremie on his appointment as Governor-General of Sierra Leone. It is really cheering to see such men as him and Doctor Madden placed in official situations, where they can be extremely useful to the oppressed and suffering negro. Both these gentlemen have sealed their love for universal freedom deep in personal sacrifice, and are deserving of all honor.

A large portion of the present number of the *Anti-Slavery Reporter* is occupied with extracts of "Familiar Letters to Henry Clay," a celebrated American senator, of slave upholding notoriety, by Joseph John Gurney, Esq., a member of the Society of Friends, who has for nearly three years been employed in a religious mission to America, the West India Islands, &c. The accounts he gives of the effects of emancipation in the West Indies are truly delightful and cheering, and their contrast with the declining condition of the older slaveholding states in America must convince any but a slaveholder of the ruinous effects of compulsory unrequited labor. There is one point, however, in which we are dissatisfied with Mr. Gurney. He does not appear to us to have spoke out boldly enough while in America. We do not understand his addressing Mr. Clay, a noted upholder of slavery, as "my dear friend." Again, we ask for an explanation of the passage, "although I strictly confined myself to my functions as a minister of the gospel, I travelled with my eyes and ears open on the subject of slavery." Does Mr. Gurney mean by this that he kept his mouth closed, and if so, how can he reconcile it with his own declaration, in the same communication, "That slavery is sinful, not only in its abuse but in its own nature, seems to me evident from its practical results?" Now, we ask, believing as we do that slavery is *the* sin of America, how could Mr. Gurney perform his duties as a minister of the gospel if he kept his mouth closed in travelling through the slave states? We know how severely Drs. Cox and Hoby, of London, were castigated for their silence in America, and we only ask that an equal share of justice should be extended to all. It is far from our wish to censure unnecessarily, but justice appears to us to call for these queries.

In the paper before us we have also a powerful speech, delivered at Glasgow by Mr. Remond, a colored American gentleman, on the effects of the "American Colonization Society," also! some frightful exposures of cruelty practised on slaves in the Brazilian mines, *the shares in which are largely held by British capitalists*.

The following extracts are painful illustrations of the slaveholding spirit which exists at the present time in America, that boasted land of freedom, to which so many thousands of our countrymen emigrate annually, some of them, we fear, for want of proper anti-slavery agitation at home, to be involved in the sin of slavery.

After giving an account of the outrage committed on the person of Mr. Kendall, in South Carolina, which has already been published in our columns, and a letter from a Postmaster in Maryland, returning some anti-slavery papers to the sender, the Journal proceeds:

We will only trespass on our readers further to quote the following letter on the subject of Texas—Texas, the worthy official organ of which *honored* Mr. O'Connell by calling him a *monster*, because he exerted all its energies in preventing the British government from staining itself by recognizing the independence of such a nest of pirates, robbers and man-stealers:

Captain Maillard, of the barque Woodstock, has addressed the following letter to the Committee of the British and Foreign Anti-Slavery Society:

BARQUE WOODSTOCK, 15th Aug., 1840.

GENTLEMEN—Having just arrived in the British Channel from the Republic of Texas, a country where slavery is universally cherished, I hasten to lay before you a brief sketch of the horrors of the system of slavery in that country, as they really exist at this moment:—

The slaves in Texas have been imported from the United States* by dealers, labor-masters (men who hire slaves in the states and let them out again to Texas,) and insolvent planters, who carry their slaves to Texas in order to evade their creditors. From a thousand to fifteen hundred slaves are annually imported into the country by such persons, and it will scarcely be believed that they are imported from the United States across the Gulf of Mexico—*i. e.* from the Mississippi to Texas, a distance of 400 miles, in the steam packets which run between those two places, in the face of every treaty and law now in force for the suppression of slavery. I happened to be at the city of Galveston, Texas, in February last, when the steam packet Columbia arrived in Galveston harbor from New Orleans, with no less than thirty or forty slaves on her deck; and again in May last, while I was at Galveston a second time, the same boat arrived with twenty slaves. Thus the traffic is carried on, and it certainly appears to me that vessels engaged in it, are liable to be seized; and that this did not strike Capt. Ramsey, of her Majesty's ship Pilot, who was at Galveston in February, when the slaves arrived in that port in the Columbia, is very strange; whether Captain Ramsey protested against it at the time, or whether he has since reported it in the proper quarter, I am not prepared to say.

The slaves, however, are well treated while on board the steam packets, but they are not so ashore. The instant the slaves land they are carried away to the interior of the country, to work on some plantation, where they have to work from sun-rise to sun-set under the eye of their cruel task-masters, whose base conduct I have too often witnessed. On one occasion I was so terrified at the savage barbarity of a planter towards a poor negro woman, that I almost sank to the earth. The planter here alluded to is a young man about twenty-three years of age, the son of a widow named ——, who occupies a plantation on the Brazos river, about three miles above the city of Richmond.—On the 20th of March last I had some business to transact in the immediate neighborhood of Mrs. ——'s plantation; as I rode along the boundary fence I heard the most agonizing cries of a female, in the direction of a cotton patch within the fence. I hastened as near the spot as I could get on horseback, where I beheld the most revolting scene imaginable. A poor negro woman, who complained of being ill, was seized by the planter, James ——, who, after striking her several times with his clinched fist, called her husband from the gang then at work in the field, made him take hold of, his wife, place her head between his (her husband's) legs, take up her clothes, and give her a cow-hiding, which the husband did, and then led his poor tortured wife back to the gang, who stood watching the execution of the inhuman monster's sentence.

The next outrage that came under my own immediate notice was the trial of a man named Vince, at the last term of the second Judicial District Court, held at the city of Richmond, Texas, in the first week in April last. An action was brought against Vince by a planter, to recover the value of a negro whom Vince had shot, The defendant openly avowed that he shot the negro, which was not deemed murder, the action being brought merely to recover the value of the man. The jury, after hearing counsel on both sides, gave a verdict for the plaintiff, and the murderer of the negro was allowed to leave this court of justice without a reprimand. But any man in fact may go out and shoot any number of slaves in Texas, provided he is able to pay for them; and indeed if he cannot pay for them, he has only to make an affidavit to that effect, and all remedy at law is at an end. These few facts will, I trust, gentlemen, enable you to form some idea of the horrors of slavery in Texas, which loudly call for the interference of civilized men on behalf of the poor negro in that country. I have the honor, &c.

NICHOLAS MAILLARD.

* Some few have been taken from the island of Cuba to Texas, but I think the number small, perhaps eighty, not more.

Surely it is an honor to be anathemized by such men!—None but beings of their own stamp would receive their slimy adulation.

'I pray thee have me excused.'

One of our indefatigable female friends, in a neighboring town, who has been actively and not unsuccessfully engaged in procuring signatures to the various anti-slavery petitions to Congress and the State Legislature, sends us the following sketch of some of her interviews with individuals, which is equally amusing and instructive.

Called on Mrs. —— to sign the anti-slavery petitions. She informed me that she did not trouble her head about the slaves, and wondered what right women had to meddle with such affairs.

Next, called on Mrs. ——, who said she very much pitied the poor creatures, and thought they ought all to be free, but Mrs. *Such-a-one* was not on the list; and inquired, 'Have you called on her?' Being answered in the affirmative, *she declined* signing.

Mrs. —— was perfectly willing, and felt it a duty; but her husband was present, and objected, saying, 'You have no right to interfere with southern property; they have as much right to their slaves as we have to our houses, cattle,' &c. Finding reply useless, departed.

Miss —— doubted whether slavery was really a sin; when fully convinced that it was, should have no objection to add her name.

Mrs. —— was very busy preparing for Thanksgiving, and could not stop to sign petitions; yet she was an abolitionist, though disliking many of their measures; and concluded by saying, 'Women ought not to meddle with politics.'

Mrs. —— *approved of slavery;* had lived much at the South; was acquainted with many slaveholders, and thought the slaves were much better off than the *free people of color.*

Mrs. —— could not sign, for she had a brother and son, both slaveholders, and dared not sign, for fear they might find it out.

Miss —— would sign the Congress petitions, but, for certain reasons, could not those designed for our Legislature.

Mrs. —— was very glad to see the petitions, and hoped they would effect much good. She informed me that her husband, a few months ago, was a strong abolitionist, and took the anti-slavery publications, but now had given them all up, and his anti-slavery principles too, because he had been informed that abolitionists advocated amalgamation!!

Mrs. —— did not understand much about petitions, but if she had any spare money by her, would comply with my request, and sign my petitions.

Mrs. —— would sign the petition respecting the marriage law, for she thought worms of the dust ought not to take the Almighty's power out of His hand—'What God hath joined together, let not man put asunder'—but the Congress petitions she did not understand exactly; thought slavery a great sin, for she felt unwilling to be a slave; and if it would tend to abolish slavery to sign those, she would joyfully add hers.

Had I time and leisure, I would note many more objections to which I have listened within the past month, against a *part* and indeed *all* the anti-slavery petitions.—*Liberator.*

Effects of Slavery.

FROM RAMSAY'S HISTORY OF THE UNITED STATES.

From the natural state of the country, domestic slavery seemed to be forced on the southern provinces. It favored cultivation, but produced many baneful consequences. It was particularly hostile to the proper education of youth.—Industry, temperance, and abstinence, virtues essential to the health and vigor of both mind and body, were with difficulty practised, where the labor of slaves procured an abundance, not only of the necessaries, but of the delicacies of life, and where daily opportunities and facilities were offered for early, excessive, and enervating indulgences. Slavery also led to the monopoly of land in the hands of a few. It impeded the introduction of laboring freemen, and of course diminished the capacity of the country for active defence; and, at the same time, endangered internal tranquility, by multiplying a species of inhabitants who had no interest in the soil. Where it is common, a few grow rich, and live in ease and luxury; but the community is deprived of many of its resources for independent happiness, and depressed to a low station on the scale of national greatness. The aggregate industry of a country, in which slaves and freemen are intermixed, will always be less than where there is a number of freemen equal to both. Nothing stimulates to industry so much as interest. The man who works for another will contrive many artifices to make that work as little as possible; but he who has an immediate profit from his labor, will disregard tasks, times, and seasons. In settlements where the soil is cultivated by slaves, it soon becomes unfashionable for freemen to labor; than which no greater curse can befall a country. The individuals who, by the industry of their slaves, are released from the necessity of personal exertions, will be strongly tempted to many practices, injurious to themselves and others. Idleness is the parent of every vice; while labor of all kinds favors and facilitates the practice of virtue. Unhappy is that country, where necessity compels the use of slaves; and unhappy are the people, where the original decree of heaven, "that man should eat his bread in the sweat of his brow," is by any means whatever generally eluded.

The influence of these causes was so extensive, that, though the southern provinces possessed the most fruitful soil, the most valuable staples, and the mildest climate, yet they were far inferior to their neighbors in strength, population, industry, and aggregate wealth. This inferiority increased or diminished, with the number of slaves in each province, contrasted with the number of freemen. The same observation held good between different parts of the same province. The sea-coast, which, from necessity, could be cultivated only by black men, was deficient in many of the enjoyments of life, and lay at the mercy of every bold invader; while the western country, where cultivation was more generally carried on by freemen, though settled at a later period; sooner attained the means of self-defence, and, relatively, a greater proportion of those comforts, with which a cultivated country rewards its industrious inhabitants.

In the southern provinces, the long credit, given by British merchants, was a principal source of their flourishing. The immense capitals of the merchants trading to the North American continent, enabled them to extend credit to the term of several years. They received a profit on their goods, and an annual interest of five per cent. on the sums for which they were sold. This enabled the American merchant to extend credit to the planter, from whom he received a higher interest than he paid to Great Britain. The planters being furnished on credit with every thing necessary for the cultivation of their lands, when careful and industrious, cleared so much more than the legal interest with which they were charged, that, in a few years of successful planting, the difference enabled them to pay their debts and clear their capital. By the help of credit, a beneficial intercourse was established, which redounded to the benefit of both parties.

From the Friend of Man.

From East Tennessee.

Our readers will remember the letters we published some time ago, from a correspondent of Gerrit Smith in East Tennessee. We are now permitted to copy some extracts of another letter from the same source.

——, EAST TENNESSEE, Aug. 31, 1840.

MY DEAR SIR—Unexpectedly to myself, I am yet in this State——.

[After giving the particulars of some investments which he and his friend had been induced to make in that State, the writer proceeds:—]

"In this way, when our business was sufficiently extended, we found an additional load of $5000, with no other consolation than that we had relied on southern honor. We hope to wade through, probably without loss.——The inconvenience has been a very serious one, and, as yet, has deprived me of the opportunity of visiting my friends at the North.——

I attended a —— meeting in ——, and found myself in a crowd of the aristocracy of South Carolina. They treated me politely, even with marked attention. All that were present knew my sentiments respecting slavery. I had spoken plainly of it, and transactions connected with it, in South Carolina. While this was gratifying, I thought it was a circumstance of some importance, as it seemed to confirm my opinion, that southern people really respect those who deal plainly with them, and firmly too, showing at the same time that they did not wish to invite severe criticisms.

There were some things at this meeting which were perhaps worthy of remark. Those who were in attendance, and those who were on pleasure excursions, having nothing to do with the business of the meeting, were generally in a style indicating extravagance. They had fine eastern carriages, with a retinue of servants. They spend much of their time in this kind of absentee-ism. Very often the money they use is an advance of their growing crop of cotton. With the planters I should presume this is nine times in ten, the way they raise the means to travel abroad. Those able to go to this extent, make but a small proportion of the white population. Those who own but few slaves cannot defray the expense, while the great body of the white population who own no slaves are extremely poor and ignorant. I have no where traveled in the United States, where so much ignorance prevailed among the great body of the yeomanry. The lands of all are much exhausted, so that they depend on an annual supply of pork, horses, mules and cattle, from the West, mostly from Kentucky. They live poorly. Coarse corn bread, bacon, potatoes, and cabbage, constitute the principal articles of diet. Milk makes a part where they are able to keep a cow. In the cities the mode of living is better. The wealthy in the country purchase their flour, etc. S. Carolina exports her principal crop, which is cotton and rice, and much of the produce of Geo. and N. Carolina, giving her an appearance of wealth, which is unreal. In 1829 the censes taken by the State showed something over 250,000 white inhabitants. Previous to the meeting I attended at —— in September, it had been taken again, showing a white population of about 250,100. If I recollect correctly, the Post Master of —— told me there had been a decrease in ten years, though he remarked that the most unwarrantable efforts had been used to bring up the aggregate to that of 1829. My own opinion is that there is a steady decline of the white population—probably of the black too—and from causes not likely to cease; one of the most prominent, their miserable system of agriculture, which soon murders their land. It is estimated by many that one-half of all the cleared lands in the State are thrown out as waste old fields. Much that is in cultivation is so exhausted that it pays but poorly for the labor on it. Another cause, yet more melancholy, is the idleness and dissipation of the young men. A large proportion of them have broken constitutions at the age of 25 years; a yet larger find themselves unfitted to become heads of families, and do not make the attempt.

Yet South Carolina, feeble, old, and poor, thinks she has a kind of prescriptive right to control the Union. She claims the chivalry. The North awards it, which makes them conclude that they are really a superior order of men, who can at pleasure bully the North into any measures—no matter how absurd and destructive to the interests and prosperity of other sections. She must have her way, no matter who suffers. This is bad policy of the North. If they would secure their own interests or the respect of the South, they should be firm and unyielding.

On the subject of slavery, but little is said, except so far as it is connected with politics. Both parties charge the other with connection with the abolitionists. Probably neither of them make any political capital out of it. Those really opposed to slavery, think that on account of the political excitement the times are unpropitious for discussing it. Those who look for remote causes, think there has not been a time for many years when they had so much reason to take courage. The decline of cotton has put an end to the slave trade. Mississippi, the great market for them, is bankrupt. Two weeks since I was told by a planter living near Vicksburg, that of all the men in business in that town 3 years ago, only one had escaped bankruptcy. He said one third of all the plantations in the State are uncultivated, and one third of all the slaves are taken off. Many have gone back to Virginia. More have been run off to Texas. Others estimate both items at one half. This has had much effect to lower the tone of slavedealers, many of whom have broken, and planters of cotton, too.

Anti-slavery publications do not come here, and papers that speak of them say but little. I saw an extract of my letter to you in the Globe with some comments. I saw the same in the Charleston papers, without comment.

I am sincerely your friend,

Anti-Slavery in a Bar-Room!

The editor of the Herald of Freedom, gives a very graphic account of an 'anti-slavery jaunt to Strafford,' which he has recently made in company with those two grand disturbers of the peace, bros. Pillsbury and Foster. They first went to Sanbornton Square, and there tried to get up a meeting. They called on the Rev. Mr. Bodwell, but his was the non-committal policy. They were advised to call on 'Esq. Lane,' to ascertain whether he was willing that the Academy should be granted for an anti-slavery meeting. We leave the editor to tell the remainder of the story.

Esq. L. said at once he had no objection—though he did not countenance the meeting. We were all slaves here, he said. We told him we were afraid so. He said he was opposed to using force against us—force nad been used, but he never countenanced it,—that it only promoted our object,—the way was to keep away from us—the subject he thought ought not to be agitated here, *where we had no slaves.* We told him men differed as to the propriety of agitating it here, and that that was fair matter of discussion, and asked him if it were not. He admitted it was, and that we had the right to discuss it—but he should not come near us. We told him we should be glad to have him attend, and if we were wrong put us right. Bar room pretty full. Esq. Caleb Kimball among others—considerably *excited* by opposition to anti-slavery or some other cause—knew us—he said, and was a friend, but had no opinion of this nigger question,—we had no right to be stirring it about here. If any body wanted a black wife, they might have one, for all him. (A laugh.) He had as lief we should get pelted with rotten eggs as any way—though he did not approve of mobs—he would not be catched in one. The Constitution he thought guaranteed slavery to the States, and the north no business to interfere,—they had no business with it. We had no more right to take away their property, than they had to come and take away our cattle. The company gathered round us, and we carried on the talk under a thick cloud of tobacco smoke, mixed with the breath of the bar. We did not deny Esq. Kimball's positions, but contended we and *he* had the right of discussion, and liberty of speech about any subject we pleased. We were one of the people as much as he was, and had a right to our opinions, and meant to have just what opinions we pleased, and to speak our sentiments out, any where and every where and at all times, and for all any body, and every body else had the same right, and we did not believe there was a man in the room would deny it. We were going to have a meeting if we could get a place, and should be glad to have every friend present attend it, and speak their minds, freely, and we did not believe but that if they could hear us, they would say every man that we were in the right. We said slavery was an abominable thing—it was in the country, and we had a right to talk against it, and we meant to, and had got to,—and if we did not and run it down, it would run us down, and eat us out of house and home, and had nearly done it already,—that it had made *us nearly all slaves here,* as Esq. Lane had just said—that it had got us so low, that we did not dare to speak about it, or allow our neighbors to; that Esq Kimball had just said he thought we ought to be pelted with rotten eggs, if we did not keep still about it. The Esq said he was no friend to mobs. Yes, but, said we, you said you had as lief we should be pelted with rotten eggs as not, if we stirred this slavery question here, and if we did, you would have to mob us. Slavery would demand it of you, said we, and you would have to. The Esq. said his father was one that helped adopt the Constitution, and he remembered all about it and about slavery, it was in the Constitution, he said. We contended the Constitution was a free one, and that it was always called a free one and a glorious free one, and the like; and so we went on discussing, and the very rum drinkers and tobacco eaters and smokers heard us with a patience that the Rev. Mr. Bodwell could not, in his meeting house; reminding us, as we thought of it, of the Saviour's comparison of the publicans and harlots with the clergy of Jerusalem.

We could convince the tavern haunters, by the way, if the property and standing would only allow us a chance.—We could make abolitionists of them much easier than of the better classes, civil, military or ecclesiastical. They would hear us if we went to them first. But we go to the meeting-house, and to prevent our having that or being heard if we got it, the respectability and *religious* stir up the poor drunkards against us to mob us. We had better go right to the bar-rooms and the haunts of the drunkard and the loafer. They will hear us, and if they are sober enough to stand, they can *understand* us and see we are right. The Saviour knew what was in man, and he went among the publicans and sinners, and passed the respectability by, as hopeless. It was easier for a camel, he said, to go through a needle's eye, than for one of them to enter the kingdom of heaven. The bar-room is nearer to it now, we believe, oftentimes than the pulpit. In the bar-room you will find at least poor, fallen human nature, ashamed of its degradation and harassed with a sense of guilt, and ready to hear, if a sympathetic word is honestly spoken. The meeting-house thanks God, it is not like the tavern. The minister and the squire and the trader and the captain and the tavern-keeper and the office-holder and the candidate—they don't want this agitation, this excitement. It breaks up parishes and destroys power and influence—divides churches—breaks up good order, and breaks down wholesome distinctions—it does away trainings and hurts business, and breaks the integrity of party, and puts down all law and government, injures regular taverns, and finally endangers the Union, and so forth, and so forth. We have more hope of the unhappy drunkard than of many of these.

A tall substantial looking farmer came in and listened awhile to our discussion. We were talking of slavery's effect on the North. He said emphatically, that "it was as bad to enslave black people as white, and that if you enslave any body, it enslaves every body else, and if you allow slavery in the country, you can't keep liberty." Noble truths; and gloriously said, and from a noble quarter. Give us the blue-frocked farmers to talk anti-slavery. On the whole, we had a grand meeting, and wish we had held it there in the evening. We should have had an attentive auditory, and we don't believe Mr. Lane would have sold a drop the whole evening. As it was, our meeting was the only one we could get at Sanbornton Square.

We went out with brother Pillsbury, after getting leave to have the academy, and called at every house and notified the people of our meeting, and brother Foster went in his sulkey out of the neighborhood. The hour arrived We resorted to the literary institution. It was a steepled edifice, meeting-house and town-house—(Church and State)—hard by, all in a row—all steepled and painted as white as so many whited sepulchres. No light gleamed from the academy windows—all dark as the people covered with gross darkness. We entered it—not a spark of fire, or a soul there. We consulted what to do. Four little boys came in, then a man (Deacon Lane) and a woman, then two young women, academy scholars, boarders at friend Webster's—one more man, and lastly, friend Webster—the abolitionist of Sanbornton Square, and our assembly was complete. Brother Pillsbury found the bell-rope, and pulled it till it rung clear and loud all over Sanbornton hills. It agitated the cold night air, but not the colder hearts of the people. Brother Bodwell must have heard it like a *knell* in his study. Nobody came near. Brother Pillsbury went to a store and bought a candle, and lighted the house—wrapping a bit of newspaper round it, and setting it in a corner of the desk. It threw its beams round upon the empty seats, and the darkness visible of the *Woodman Sanbornton Academy*, the title, we believe, of this *liberal* institution.

We held a season of prayer—not with the dull formalities of a meeting. We felt the desolate condition of the unfortunate people and their minister, and we prayed for them. Brother Foster followed. We rose from our knees, and he opened his mouth to the handful that were present, in a most impressive and striking exhortation, addressing them as the entire humanity of the place—told them that on them had devolved, in the providence of God, the responsibility of awakening that people and minister—told them the slave's case and of the judgment, and bore an appalling testimony against the place. Brother Pillsbury and myself briefly followed with similar appeal and testimony. Friend Webster spoke with feeling for the cause, and sorrow for the state of the people, and we separated—chilled by sitting without fire.

From the Morning Star.

The Abolition of Slavery.

After all the discussion and excitement on this subject, during these past years, the bondmen, and bondwomen and children of our country, numbering some millions, are yet in chains. And, what adds a peculiar grief to the reflection, it seems that the zeal of many for the liberation of our countrymen from those heavy, galling, intolerable chains, has waxed cold. Why this? It is not that slavery has become better, more endurable, less cruel and less horrible. No, no! The millions of its victims in our own land are to-day experiencing its burthen to be as heavy, and its cup as bitter, as they were ten years ago. Why then, should there be, with the friends of humanity, any folding of the hands to sleep, in the great object of emancipation! By what influence has the fire of philanthropy been quenched in many hearts! and what has hushed many tongues and palsied many hands that once spake for the dumb and were put vigorously forth to rend asunder the bands of oppression! That there is a declension, to some extent, in the anti-slavery ranks, is but too obvious; although we trust there are many hearts that still beat true to the interests of the crushed millions in slavery. And, more encouraging still, we believe there will be a *revival* of the abolition spirit, and an increase of its strength, and a progress in its course, to full triumph in our land. Let the friends of this great work of mercy arise anew to their labor of love.

An estimable brother expressed in our hearing, a few days since, his conviction, that nothing short of the mighty power of the Gospel of Christ, by the conversion of the people of our nation unto God, can prove effectual to the complete abolition of our country's slavery. There is a depth in this sentiment which the friends of the slave, and the friends of God, will do well to fathom. Iniquity, in the heart of a nation, as in the heart of the individual person, is like some deeply preying fire, which, suppressed in one direction, will quickly break out in another, and baffle all effort to render it harmless, until it is quenched to its very bottom. Slavery has its seat in the deep depravity of the human heart, the individual and public or national heart. Its antidote, to be thoroughly and finally effective, must go to the heart itself, must heal the fountain, or streams of bitterness will burst forth, despite all that can be done to otherwise suppress them. The form and direction of the stream may be changed without a change in the fountain; but still it will flow, and flow in bitterness, while the fountain is bitter.

If, by any influence other than that of righteous sentiment, the present form of slavery should be abolished in our country to-day; to-morrow it might be re-established in the same form, or the iniquitous principle of oppression in the nation's heart would quickly break out in some other form. But let the heart of the nation be converted to the God of righteousness, by the wide and deep influence of the word and spirit of the gospel upon the hearts of the people generally; then would the hellish system die from its very root. And this is the instrumentality, the gospel of the Lord Jesus Christ, which infinite wisdom has designed and furnished for curing the world of sin—for destroying, root and branch, every tree that bringeth forth evil fruit. This is the 'axe that is laid at the root of the trees.' Let the friends of the slave, the friends of mankind, the friends of the Lord Jesus, not waste their energies in beating the air with the weapons of this world's warfare. Never, by these, will the world be subdued to righteousness and the law of Christ—never! But, in the exercise of that agency which is permitted them to fulfill, let them, in the strength of their God, wield the mighty axe of Truth which he has laid at the root of every evil tree.

From the Pennsylvania Freeman.

The Missionary Colony.

The subjoined article, cut from a late number of the Liberia Herald, may help to show by what instrumentalities the work of converting the heathen, and civilizing the barbarians of Africa is to be carried on, by this colony of "missionaries bearing credentials in the holy cause of civilization and

Testimony against Slavery—Woman's Sphere.

We make further extracts from Dr. Channing's recent pamphlet on West-India Emancipation:

It is important, that we should each of us bear our conscientious testimony against slavery, not only to swell that tide of public opinion, which is to sweep it away, but that we may save ourselves from sinking into silent, unsuspected acquiescence in the evil. A constant resistance is needed to this downward tendency, as is proved by the tone of feeling in the free states. What is more common among ourselves, than a courteous, apologetic disapprobation of slavery, which differs little from taking its part? This is one of its worst influences. It taints the whole country. The existence, the perpetual presence of a great, prosperous unrestrained system of wrong in a community, is one of the sorest trials to the moral sense of the people, and needs to be earnestly withstood. The idea of justice becomes unconsciously obscured in our minds. Our hearts become more or less seared to wrong. The South says, that slavery is nothing to us at the North. But through our trade we are brought into constant contact with it; we grow familiar with it; still more we thrive by it; and the next step is easy, to consent to the sacrifice of human beings, by whom we prosper. The dead know not their want of life, and so a people whose moral sentiments are palsied by the interweaving of all their interests with a system of oppression, become degraded without suspecting it. In consequence of this connection with slave countries, the Idea of Human Rights, that great idea of our age, and on which we profess to build our institutions, is darkened, weakened among us, so as to be to many little more than a sound. A country of licensed, legalized wrongs, is not the atmosphere in which the sentiment of reverence for these rights can exist in full power. In such a community, there may be a respect for the arbitrary rights, which law creates and may destroy, and a respect for historical rights, which rest on usage. But the fundamental rights which inhere in man as man, and which lie at the foundation of a just, equitable, beneficent, noble polity, must be imperfectly comprehended. This depression of moral sentiment in a people is an evil, the extent of which is not easily apprehended. It affects and degrades every relation of life. Men, in whose sight human nature is stripped of all its rights and dignity, cannot love or honor any who possess it, as they ought. In offering these remarks, I do not forget what I rejoice to know, that there is much moral feeling among us in regard to slavery. But still there is a strong tendency to indifference, and to something worse; and on this account, we owe it to our own moral health, and to the moral life of society, to express plainly and strongly our moral abhorrence of this institution.

This duty is rendered more urgent by the depraving tendency of our political connections and agitations. It has been said much too sweepingly, but with some approximation to truth, that in this country we have hosts of politicians, but no statesmen; meaning, by the latter term, men of comprehensive, far-reaching views, who study the permanent good of the community, and hold fast under all changes to the great principles on which its salvation rests. The generality of our public men are mere politicians, purblind to the future, fevered by the present, merging patriotism in party spirit, intent on carrying a vote or election, no matter what means they use or what precedents they establish, and holding themselves absolved from a strict morality in public affairs. A principal object of political tactics is to conciliate and gain over to one or another side the most important interests of the country; and, of consequence, the slave interest is propitiated with no small care. No party can afford to lose the South. The master's vote is too precious to be hazarded by sympathy with the Slaves. Accordingly, parties and office-seekers wash their hands of abolitionism as if it were treason, and without committing themselves to slavery, protest their innocence of hostility to it. How far they would bow to the slave power, were the success of a great election to depend on soothing it, cannot be foretold, especially since we have seen the party, most jealous of popular rights, surrendering to this power the right of petition. In this state of things, the slaveholding interest has the floor of Congress very much to itself. Now and then, a man of moral heroism meets it with erect front, and a tone of conscious superiority. But political life does not abound in men of heroic mould. Military heroes may be found in swarms. Thousands die fearlessly on the field of battle, 'or the field of 'honor.' But the moral courage, which can stand cold looks, frowns and contempt, which asks counsel of higher oracles than people or rulers, and cheerfully gives up preferment to a just cause, is rare enough to be canonized. In such a country, the tendency to corruption of moral sentiment in regard to slavery, is strong. Many are tempted to acquiesce in it; and, of consequence, the good man, the friend of humanity and his country, should meet the danger by strong, uncompromising reprobation of this great wrong.

I would close this topic with observing, that there is one portion of the community, to which I would especially commend the cause of the enslaved, and the duty of open testimony against this form of oppression; and that is our women. To them above all others, slavery should seem an intolerable evil, because its chief victims are women. In their own country, and not very far from them, there are great multitudes of their sex exposed to dishonor, held as property by *man*, unprotected by law, driven to the field by the overseer, and happy if not consigned to infinitely baser uses, denied the rites of wife and mother, and liable to be stripped of husband and child when another's pleasure or interest may so determine. Such is the lot of hundreds of thousands of their sisters; and is there nothing here to stir up woman's sympathy, nothing for her to remember when she approaches God's throne, or opens her heart to her fellow-creatures? Woman should talk of the enslaved to her husband, and do what she can to awaken, amongst his ever thronging worldly cares, some manly indignation, some interest in human freedom. She should breathe into her son a deep sense of the wrongs which man inflicts on man, and send him forth from her arms, a friend of the weak and injured. She should look on her daughter, and shudder at the doom of so many daughters on her own shores. When she meets with woman, she should talk with her of the ten thousand homes which have no defence against licentiousness, against violation of the most sacred domestic ties; and through her whole intercourse, the fit season should be chosen to give strength to that deep moral conviction which can alone overcome this tremendous evil.

I know it will be said, that in thus doing, woman will wander beyond her sphere, and forsake her proper work—What! Do I hear such language in a civilized age, and in a land of Christmas! What, let me ask, is a woman's work! It is to be a minister of Christian love. It is to sympathize with human misery. It is to breathe sympathy into man's heart. It is to keep alive in society some feeling of human brotherhood. This is her mission on earth. Woman's sphere, I am told, is home. And why is home instituted! Why are domestic relations ordained! These relations are for a day; they cease at the grave. And what is their great end? To nourish a love which will endure forever, to awaken universal sympathy. Our ties to our parents are to bind us to the Universal Parent. Our fraternal bonds to help us to see in all men our brethren.—Home is to be a nursery of Christians; and what is the end of Christianity, but to awaken in all souls the principles of universal justice and universal charity? At home we are to learn to love our neighbor, our enemy, the stranger, the poor, the oppressed. If home do not train us to do this, then it is wofully perverted. If home counteract and quench the spirit of Christianity, then we must remember the Divine Teacher, who commands us to forsake father and mother, brother and sister, wife and child, for His sake, and for the sake of his truth. If the walls of home are the bulwarks of a narrow, clannish love, through which the cry of human miseries and wrongs cannot penetrate, then it is mockery to talk of their sacredness. Domestic life is at present too much in hostility to the spirit of Christ. A family should be a community of dear friends, strengthening one another for the service of their fellow creatures.—Can we give the name of Christian to most of our families! Can we give it to women, who have no thoughts or sympathies for multitudes of their own sex, distant only two or three days' journey from their doors, and exposed to outrages, from which they would pray to have their own daughters snatched, though it were by death!

From the Philanthropist.

Anti-Slavery Fiends.

In pursuance of an appointment previously made, a number of Friends met at Friends' meeting-house at Springfield, near Economy, Wayne county, Indiana, on the 10th day of 11th month, 1840.

The first subject which claimed their attention, was the purchase and use of articles produced by the unpaid labor of the enslaved, which after a fair interchange of sentiments resulted in the settled and united conclusion of the meeting, that it be recommended to Friends to abstain from the use of all such articles as early and as far as practicable.—And this meeting was united in recommending the formation of *Friends' Anti-Slavery Associations* for the purpose of discouraging the use of articles produced by slave labor, and for the more effectually carrying out our testimony against slavery.

The subject of publishing a paper to be exclusively under the control of Friends, was also considered, and it was the united conclusion of the meeting, that the establishment of such a paper would be promotive of the cause in which we are engaged. Title—Friends' Anti-Slavery Chronicle and Advocate of Peace. It was further agreed to call a general convention to be held at Newport on the 2d day after the 2d seventh day in the 1st month next, at 11 o'clock, A. M., in order that all friends who feel an interest in the cause may have an opportunity to participate in devising measures for the more fully carrying out the good work. It was also concluded to appoint a number of friends to lay these proceedings before Friends in the several meetings throughout the yearly meeting, and to invite their attendance and co-operation at the general convention at Newport.

On behalf of the meeting,

JOEL PARKER, *Clerk*.

Institutions must be fitted to the different ages of the world's mind, just as his clothes are altered and adjusted to the different ages of an individual's body. When we have outgrown either, they should be cast aside; unless we wish our movements to be cramped, or that which restrains them to be violently rent asunder.—*Chatfield.*

COMMUNICATIONS.

Special Meeting of the Eastern District Pennsylvania Anti-Slavery Society.

PHILADELPHIA, 12mo. 25th, 1840.

FRIEND ROGERS,—The special meeting of our State Society was held in the Reformed Presbyterian Church, in Cherry-street, above Tenth. I may cite as an evidence of the progress of our cause, the fact that last spring we were obliged to pay rent for the room, which, this winter, was kindly granted free of expense. The Church we met in, was the only "white church" into which George Thompson could gain admittance, to plead for the captive; and where the people flocked to hear him in such crowds, that the gallery gave way beneath the unusual pressure.

The roll of Delegates shows 209 names. New Jersey, Delaware, Western Pennsylvania, and Indiana, were represented. The Society continued in session two and a half days. I give a brief abstract of the proceedings as they stand upon the minutes. Our meeting commenced the 22d inst. The morning session was occupied by the appointing of the usual Committees, reading the report of the Treasurer, and hearing remarks upon the financial affairs of the Society. Some interesting statements were also made by the Publishing Agent, J. Miller M'Kim.—Our morning's work closed with the appointment of a Committee to prepare petitions to our State, and National Legislature.

Afternoon Session.—An interesting letter was read from A. L. Post. A resolution introduced by the business Committee, recommending the exercise of mutual forbearance upon those points of difference where uniformity of opinion is not required by the Constitution of the Society, and agreeing that we will guard against all uncharitable controversy with our brethren, and not withhold from them due confidence, was adopted.

Morning Session, 23d inst.—Financial Committee reported. In their report, they urged the members individually to endeavor to extend the circulation of the Freeman. This recommendation, will I think, be practically adopted. We intend giving an additional quantity of miscellaneous matter in its columns, so as to make it more acceptable to our country friends and others, as a general family paper. A resolution, framed by Samuel Webb, was introduced by the business Committee, as follows: "Resolved, that at every election where we have, and can conscientiously exercise the right to vote, (unless prevented by circumstances not within our control) we *will* vote for such candidates, and such only, as are favorable to immediate emancipation." Lindley Coates offered an amendment, declaring that "when we vote, we will vote for such candidates, and such only, as are favorable to immediate emancipation," which amendment was accepted. Thomas Earle then moved that the amendment be amended, by striking out all after Resolved, and inserting "That it is inexpedient at this time, for this Society, as such, to undertake to prescribe, regulate, or advise the course of action of its members in relation to government and voting, further than to recommend that in all the relations of life, political or otherwise, our members pursue such course as is just, and in their opinion best calculated to promote the cause of immediate emancipation." After considerable debate it was rejected. Eli Hambleton then moved to amend Lindley Coates' amendment, so as to read, "That with a view to preserve union of feeling and action in relation to the rights of the slave, this Society deems it inexpedient to prescribe or require of its members, any course in relation to political action, other than to abstain from voting for those who will upheld slavery." The Society refused so to amend it. Wm. Thompson proposed another amendment, reading as follows: "That so many of us as can conscientiously exercise the power to vote, ought to vote for such candidates, and such only, as are in favor of immediate emancipation." Pending its discussion, the meeting adjourned. In the afternoon the debate was resumed.—The question being called for upon William Thompson's amendment, it was taken by yeas and nays, and decided in the negative. Yeas 32—Nays 62.—Declined voting 22. The question then recurring on Lindley Coates's amendment, Eli Dillon moved farther to amend, by adding "and this Society, as such, expresses neither approbation or condemnation of the manner in which its members use the elective franchise, further than to condemn the course of those who vote for individuals practically favorable to slavery." A motion was made to lay on the table the amended resolution, together with the amendment offered by Eli Dillon; the Ayes and Nays being ordered, it appeared the motion to lay on the table was agreed to, Ayes 54—Nays 44.—Declined voting 8. The following Resolutions framed by C. C. Burleigh, were then reported by the business committee: "Resolved, that we deprecate all measures which have for their object or tendency, the organization of Abolitionists merely as such, into a third political party."—"Resolved, that in reaffirming these views, we mean not to express any opinion on the propriety or impropriety of Abolitionists joining with those who agree with them, both in abolition and the political objects which they approve, for the purpose of making or sustaining nominations for office, provided due care is taken to avoid the identifying any such movements with the policy of abolition societies, as such." A motion to lay them on the table was lost. Joseph K. Hemhold then moved to amend the first resolution, by striking out all after *Resolved*, and inserting "That when we vote, we will vote for such candidates, and such only, as are in favor of immediate emancipation." The Society refused to adopt the amendment. Thomas S. Cavender then moved to amend, by striking out all after *Resolved*, and inserting, "That as a Society, we neither approve or condemn the policy of independent anti-slavery nominations; and freely leave our anti-slavery friends to pursue such a course in relation to it as will, in their belief, best advance the interests of our cause, without any expression of disapproval from this Society, or from its official organ, the *Pennsylvania Freeman*." The amendment was agreed to. The question on the resolution as amended, was then called for; when C. C. Burleigh moved an indefinite postponement of the whole subject, which was agreed to. No other action was taken upon politics as connected with anti-slavery, except the adoption of a resolution on the last day of the session, which I here introduce, by way of conclusion to our political proceedings: "Resolved, that when we vote for officers, who may influence anti-slavery action, we ought to, and will vote for such, and such only as are in favor of immediate emancipation."

From the foregoing, it will be perceived that the Pennsylvania Society stands in relation to *independent nominations*, upon the ground it occupied last spring. Had not the resolutions proposed been overloaded by amendment upon amendment, and that too in some cases in opposition to some of the most prominent members of the third party, until they were crushed under the weight—an expression of opinion might have been obtained, similar to that of last spring.

During the afternoon of the second day of our session, Wm. Harned made some interesting statements, in relation to a recent occurrence in a slave State, by which it appeared that an attempt had been made to re-enslave a number of persons who had been legally emancipated, and to carry them to Texas, so as to place them beyond the jurisdiction of the United States. Some of the friends of our cause in that region, promptly interfered; and the emancipated slaves are now in the custody of the legal authorities, awaiting the decision of the Supreme Court.

Morning Session, 24th inst.—The proposition of Thomas Morris of Ohio, to appoint an Anti-Slavery Committee to sit in Washington during the sessions of Congress, was fully considered; but the Society were unable to see the utility of such a measure at this time. A resolution was passed, approving the formation of the "British India Society," and expressing an opinion, that the efforts of its supporters, in endeavoring to redeem the oppressed people of India, from the cruelty and injustice that is now crushing them, greatly enforces their condemnation of American slavery. It was also resolved, "that it be recommended to abolitionists everywhere, to abstain from the purchase, sale or use of the products of slave labor; and to the editor of the *Pennsylvania Freeman* to devote a portion of the paper to the discussion of this subject, and the exhibition of the duty of abolitionists in regard to it." Abstinence from slave labor is a branch of the anti-slavery reform, in which many of the Abolitionists of East ern Pennsylvania are deeply interested; and we feel surprised, that while our brethren in the east, can see the inconsistency of abolitionists sustaining a pro-slavery church, or acting with their pro-slavery political parties; and while they strongly condemn the receiving of contributions from slaveholders into the missionary coffers, they can, without any scruples of conscience, feed upon the blood-bought sugar of the slave, and clothe their persons with the cotton grown by the southern planter for the northern consumer. Church and State cannot unaided sustain slavery; but the consumer can do it, in defiance of both. The purchaser of slave goods fosters slavery, as does the purchaser of stolen Africans the slave trade. It is those who create and sustain the demand for any article, who are responsible for the continuance of the system by which that article is produced. To speak within bounds, nine-tenths of the abolitionists of America, are directly paying into the hands of the slaveholder, a premium for the continuance of slavery. The South know this, and exult because of our gross, and may I not say, our sinful inconsistency in this particular.

The following resolution concluded the business of the meeting; and we separated, if not agreed upon all points, yet, with perhaps a few exceptions, cherishing none but kindly feelings toward each other; and though differing as to measures of expediency, united in opposition to slavery.

"Resolved, that in view of the truth of the principles which we advocate, of the justice of the measures which we pursue, and of the progress of our cause during the past year, we have ample reason to press on with increased zeal, confident that with the Divine blessing, (which we gratefully acknowledge has heretofore accompanied our efforts,) 'our labors of love, and work of faith, and patience of hope,' will not be in vain."

Our Fair, this year, has not been as good as we expected. It is at best but a city affair, with a few contributions from the country immediately around, and cannot therefore be supposed to *begin* to compete with the Boston Fair. About three hundred dollars have been taken up to this time. Much to the disappointment of the Committee, the contributions from England, which it is hoped and believed have arrived at New-York, have not yet reached here; and the intended buyers are holding back till their arrival. We expected them to equal in value, those which have been exhibited for sale.

With respect,

BENJAMIN S. JONES.

Letter from Granville Sharpe.

To the Editor of the National A. S. Standard:

The following letter was copied by me from the original, which was lent to me by the venerable friend to whom it was addressed. As it contains much interesting matter, and has, I believe, never appeared in print, I would respectfully suggest that it have a place in the Standard.

I. T. H.

12th mo. 8th, 1840.

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LONDON, 12th July, 1806.

SIR:—A few days ago I received (under cover addressed to myself,) your very sensible "Remarks on the slavery of the black people," which I have read with great attention, and am (of course) under great anxiety for the United States of America, from the recital of so many well authenticated instances of cruelty and notorious injustice, with which the unhappy people of color are still oppressed under their respective governments, which must necessarily draw down the Divine retribution upon them; for it appears that even those States which have ceased to tolerate the slave trade, do still continue to tolerate, by their wicked "fugitive laws," the seizing of slaves that have escaped from their masters, and do really permit the poor unhappy stranger to be dragged away for sale by the Georgia men, as if the several legislative rulers and magistrates of those States were totally ignorant that the protection of fugitive slaves that have escaped from their masters, is expressly required by the laws of God; and that the wilful neglect of a duty so indispensibly required, must render them responsible to God for all the subsequent sufferings of these poor oppressed people, whereby they actually become co-partners in guilt with the reprobate oppressors, of Carolina and Georgia, whom they ought, on the contrary, to have rejected long ago from their confederated union because of their repeated refusals to comply with the first principles of it, declared even in the preamble to the Constitution, as you have justly stated in page 89, and against those sacred principles which you have also declared in page 2.

But the States of America do not stand alone in this awful responsibility for injustice. I am sufficiently aware of the guilt in which our mother country is involved, (Old England herself,) which first presumed to tolerate these iniquities in America, by sanctioning (with the recorded assent of our kings in the Privy Council of England, from time to time,) the abominable "colonial acts of assembly," in favor of slavery, injustice, and "respect of persons in judgment," contrary to the English Constitution, which all our kings are sworn to maintain; so that Old England must be equally responsible to the Divine retribution with her frail daughters, the United States of America. You have very justly censured the Parliament of England, in pp. 34 and 35, for having so long neglected the numerous petitions for the suppression of the African slave trade, through a mistaken policy, lest it should diminish the revenue; and I am sorry to add, that even in this last session of Parliament, the farther consideration of this destructive iniquity is postponed to another year: as if we could postpone also our load of guilt, and the vengeance which must follow it, to a more distant period! But in this our legislatures too much resemble those politicians of the United States, who say the time is short till the year 1808, when more full justice may be done this people: on which you have very properly warned them (in page 36) to "remember that the delay of justice is injustice." And I will add, that the administrators of the government, both in England and in America, ought to be aware, "that though the time is short till the year 1808," yet more full justice may be done this people, (justice which they have postponed,) even sooner than the time proposed; and so far, perhaps, from being effected with their consent and help, "that it *may be done*" at their most grievous cost and forfeiture!—for it is a maxim of the Divine Judgment. The justice of this sentence is more particularly obvious, when *righteousness* and *justice* have been postponed to any future time, however short, on pretence of political expediency; for nations must be punished in this world in their national capacity, measure for measure. We have a remarkable instance of this just retribution in the late horrible massacre of all the remaining whites in every part of *Hispaniola* that is subject to the blacks. Thus the treacherous dealings of the whites in that island, (when ruled by the iniquitous brother-in-law of the present emperor of the French,) against the virtuous negro Toussaint, and against multitudes of poor blacks, whom the French put on the shipboard to be murdered, have been awfully repaid. This late mentioned plan of the French for thinning that island of its black inhabitants was such an expedient as worldly politicians too generally pretend to justify by the plea of political necessity; just like those American politicians mentioned in page 21—"even some men in eminent stations, whom you have heard say, the country must be thinned of these people—they must be got rid of at any rate." Thus one enormous iniquity lays the foundation for others, that are still worse. The abominable toleration of slavery has produced, (besides all the evils and curses of the slave trade, produced by it in Africa and in the passage by sea,) has produced also a plea for the most unbounded oppressions in America, step after step, so as to delude even the more virtuous States that had conscientiously prohibited the infamous traffic in slaves; for now, instead of protecting the poor fugitives, (which was equally their duty to God,) they permit them to be pursued, (or hunted) seized, sold, "bound in misery and iron, (pp. 107, 10,) and when "driven along the road like brute beasts," in droves of men, women, and children, perhaps even 60 together in a drove like that drove which was suffered to pass, without either molestation to the cruel drivers, or relief to the poor captives, even through Pennsylvania itself, (the most renowned of the States for clemency,) wherein even the females were so iron bound that it was with great difficulty they could clothe and feed their children. (page 21.) Nay, this adopted plea of necessity for "thinning the country at any rate," includes not only these hateful oppressions already named, but also kidnapping, and every other atrocious outrage with which living men and women can possibly be oppressed; and may, likewise, include even murder—at any rate, as drowning, shooting, &c.!—agreeably to the French plan of thinning the island of Hispaniola, which has produced the late cruel massacre of all the whites, in retaliation! Thus the toleration of one gross iniquity (I must repeat it,) produces another equally bad, and still another, and another, in succession, like the connecting links of an iron chain, with this difference only, that the figurative chain of iniquity is formed of much more durable metal than any iron chain; for it will effectually bind to all eternity the hardened hearts and souls of those unconscionable sophists, who disgrace human reason by yielding to the deceitful, mercenary suggestions of the "Prince of this world," unless with timely and heartily repentance, they implore (according to the true literal meaning of our Lord's directions,) by prayer the Divine assistance of our Heavenly Father, to deliver them from the evil being, that spiritual slaveholder, who has tempted, bought and bound them!

Though the local situation of the American States is far beyond the bounds of the Roman empire, against which the Divine vengeance is more particularly denounced in sacred prophecy, and of which some preparatory indications have already begun to take place with all the predicted signals of approaching annihilation, yet the American Legislatures must not conceive that their distance is beyond the bounds of all the four great empires of tyranny, (of which the Roman is doomed to be the last in the late state of ten crowned horns—for its dying struggle has already commenced, as the fall of more than half of them sufficiently demonstrates,) can possibly secure them (the American States) from partaking of the vengeance; for they ought to be aware that God's retribution will extend far beyond the boundaries of these four imperial tyrannies; and that the "holy persons who are appointed to reign for Christ on earth," will take the kingdom and possess the kingdom for ever, &c. (Daniel vii. 18,) which is further explained in the 27th verse, to mean, "the kingdom and dominion and the greatness of the kingdom under the whole heavens;" (compare with Rev. xx. 4 to 6,) so that there will be no asylum left under the whole heaven for slaves, or for those who have ratified wicked fugitive laws to frustrate that indispensible duty in any part of the world.

I have sent herewith a few copies of an extract from a letter which I wrote several years ago to a friend in Maryland, where it was first printed, on this duty of protecting slaves that have escaped form their masters.

I thank you sincerely for your commendable exertions against oppression, and beg leave to assure you that it will give me great pleasure to render you any service that may lay in my power.

I remain, with esteem, sir,

Your obliged humble servant,

GRANVILLE SHARPE.

Tales of Oppression.

No. IX.

BY ISAAC T. HOPPER.

RICHARD ALLEN was born in Maryland, a slave to Benjamin Chew of Philadelphia. After some years of servitude, he purchased his manumission, and went to that city, where he married and settled. For many years, he kept chimney-sweeps, and did considerable business in that line. At length, he commenced the business of shoe-making, and had several apprentices, though he was ignorant of the business himself, and carried it on through a "foreman." He was very generally known, and respected for his integrity and close application to business. In the summer and autumn of the year 1793, when the city of Philadelphia was visited with the Yellow Fever, Richard, with his cotemporary, Absalom Jones, a much respected colored man, and minister of the Episcopal Church in that city, were very useful, being unremitting in their labors for the relief of the sick, and in burying the dead. At that awful period, it was extremely difficult to procure assistance, on account of the contagious character of the disorder; and those who were willing to render their services, generally charged such extravagant prices as to make it impossible for a large number, who needed them, to obtain their aid.

Richard, and his friend and colleague, Absalom Jones, it is believed, on no occasion hesitated to go wherever they could be useful, making compensation a secondary consideration; and after the disorder had subsided, the Mayor furnished them with a certificate, of which the following is a copy, viz:

"Having, during the prevalence of the late malignant disorder, had almost daily opportunities of seeing the conduct of Absalom Jones and Richard Allen, and the people employed by them to bury the dead, I with cheerfulness give this testimony of my approbation of their proceedings, so far as they came under my notice. Their diligence, attention and decency of deportment, afforded me, at that time, much satisfaction.

MATTHEW CLARKSON, *Mayor*.

Philadelphia, Jan. 23, 1794."

Richard Allen resided many years in Dock street, where he attended to his business as a chimney-sweep and a shoemaker. One day, when he was from home in pursuit of his business, P. S., a wealthy and respectable citizen of Philadelphia, called at his house, in company with J. C., a dry goods merchant, and informed Richard's wife that his colored boy had eloped, and wished to know if he had not been there. She assured him that he had not. But, not being satisfied, he and his friend proceeded to search the house, disregarding the remonstrances of the woman, whom he treated with much insult and abuse. Upon Richard's return, his wife informed him of what had transpired during his absence.

Richard resolved to seek redress, and applied to Alderman Todd, who resided in the neighborhood, and laid the matter before him. The magistrate addressed a note to the offending parties, requesting them to attend at his office the next day. The circumstance excited considerable curiosity, and a large number of people collected at the office, it being rather a novelty to see a wealthy merchant arraigned on the complaint of a colored man. Richard stated his case, which was not denied by the defendants, when the magistrate let them know that they had made themselves amenable to the law. Richard Allen magnanimously observed, that he did not wish to be vindictive, and he would make a proposition, which, if those persons would accept, he was willing the matter should be dropped. After describing the conduct of which he complained, in pretty strong terms, he made the following proposition, viz:—"If those gentlemen will ask my pardon, promise not to repeat the offensive conduct, and pay the cost; or, if they prefer it, pay to the overseers of the poor, in the ward where they live, ten pounds each, I shall be satisfied." The accused were fully aware that they had committed themselves, and concluding that it would be the cheapest mode of settling the business to comply with the first proposition, they asked permission of the magistrate to retire into a back room, which was granted, and thither they all went, where ample acknowledgments were made. As soon as they returned, Richard, addressing the Alderman, said—"Squire Todd, I am now willing this business should be dismissed. Those gentlemen have asked my pardon, promised not to repeat the offence, and will pay the costs." Almost as soon as the words were uttered, the people who had collected on the occasion, cried out, "they have begged the negro's pardon! they have begged the negro's pardon!" This covered P. S. and J. C. with confusion, and greatly provoked them, and P. S. exclaimed, "I did not think you would have served us so. I would rather have paid five hundred dollars than be treated in this way." They withdrew through a back way to avoid being mobbed!

Richard Allen, by industry and economy, became possessed of considerable property. He purchased a lot in Spruce, above Fourth street, and erected a good three story brick house on it, where he spent the remainder of his days. He was the chief instrument in organizing the first congregation of colored people in Philadelphia, and was their pastor from the commencement of it to the time of his death, but he never demanded or received any compensation for his services. And during several of the last years of his life, he was Bishop of the colored Methodist Episcopal Church.

While he resided in Spruce street, a man who lived in Maryland, bought a slave *running*—that is, one who had runaway—and sent one of his sons to Philadelphia to ferrit him out. In passing along one of the streets of that city, this man saw the name of Richard Allen on a window, and a colored man standing in the door. He stepped up to him, asked if his name was Richard Allen, and was answered in the affirmative. After a short interview, the stranger walked away, and immediately returned home, and informed his father that he had found Dick. The father and his two sons mounted their horses without delay, and were soon in Philadelphia, where they made application to Alderman Todd for a warrant to apprehend a runaway slave by the name of Dick. Upon getting it, they procured an officer, and proceeded to Richard Allen's house, and walked in. The front room was occupied as a shop, where were employed four or five colored boys, apprenticed to the business of shoemaking. They inquired for Richard Allen, who was called. Upon his entering the shop, the stranger advanced towards him and accosted him with—"Well, Dick, do you know me?" Richard replied, "No, I do not know you." "Well, I will soon make you know me. Seize him constable." The officer inquired, "Is this the man you have got a warrant for?" "Yes," was the answer. The constable then informed Richard that he had a warrant for him, as the slave of the stranger; and then, addressing the pretended master, observed, "We will walk down to the magistrate"—and added, "Mr. Allen, you will come down to Alderman Todd's soon, will you?" Richard assured him that he would. The pretended master became much alarmed that the officer should be willing to trust him to go alone, and threatened him with the consequences if he should not appear agreeably to his engagement.

In a short time, they all appeared before the magistrate, who, addressing the stranger, asked him if this man was his slave? He replied, with much confidence, that he was. He then asked, how long it was since he had left his master's service? The man replied, four years. The magistrate observed, that there must be some mistake about the business, for that he had known Richard Allen for more than twenty years, and he knew he was a free man. Notwithstanding this positive declaration, the unprincipled fellow offered to swear, and so did his two sons, that the prisoner was the identical slave he had bought, and for whom they had come to Philadelphia. This impudent conduct drew from the magistrate a severe rebuke, and he immediately discharged the prisoner. Richard then inquired whether redress was not to be had for this outrage upon him, and said, that if it had not been for the kindness of the officer, he might have been dragged through the streets like a felon. The Alderman was at a loss what to advise in the case, and proposed that I should be sent for; and as I lived but a short distance from the office, I was soon on the spot. The magistrate related all the circumstances, when I proposed that the father and two sons should be committed to prison for a misdemeanor until we could take advice as to the proper manner of procedure. This was done, and the next day a civil suit was commenced, and two thousand dollars bail demanded. Upon application to Judge John D. Coxe, the bail was reduced to eight hundred dollars for the father, and the two young men were set at liberty. The father remained in confinement, in the debtor's prison, about three months. Richard Allen, concluding that he had suffered enough to deter him from taking up free people again, had him discharged, and he returned home to his family.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, DECEMBER 31, 1840.

New Organization.

If our anti slavery movement gets new organized, it will become harmless, and will be lost in the waves of the world, from which it once gloriously emerged. While it remains simple in its object, and regards the overthrow of slavery paramount to every thing that conflicts with it, it is strong—irresistible—formidable. Nothing encumbers it. It goes like the cars, when the steam is full, and the load, nothing. It keeps the track, and will accomplish the trip. But you may load it till you overcome its locomotive. *Extraneosities* may be piled upon it till all the steam *in this world* will refuse to draw it.

This world is full of new organization—human liberty is new organized—christianity has become new organized, and is now cut up into as many sects almost as the capability for sub-division of the polypus. The Lord Jesus Christ introduced it, and left it, one and simple. Afterwards, more judicious spirits came and ingrafted upon it, war—the "human government question"—the infant baptism question—the close communion question—the free will and fate question, and so on and so forth, to say nothing of the *woman* question, which probably was introduced about the time Deacon Constantine made the cross his patriotic banner. Woman's inferiority would very naturally accompany the idea of "*gentlemen's*" supremacy, which would grow out of the magnificence of *bearing christian arms*. Who could fail to discern the superiority of an armed and accoutred hero, mounted on an armed and accoutred horse, over an unarmed woman! They could not work with these non-resistants, and woman's rights men, and no Sabbath men, and so they organized anew from time to time, till they have filled christendom with secession, and sectarianism, and confusion, and any thing but christianity. But it is "christendom still," and they are all as anxious for the honor of Christ, as new organization is for the good of the slave. They are all "at work in their own way"—which *way*, is what is called in the New Testament, "*some other way*." We hold to human depravity, though we do not think of sifting it in as a dogma; and new organization is as natural as life.

New organization, for the time being, is *the enemy* of the anti-slavery cause. It is *the business* of abolitionists to put it down. Slave-driving is comparatively harmless. Slave-driving shows its true colors—new organization wears "sheep's clothing." Open pro-slavery is comparatively harmless—it wears the wolf's hide, and utters his long howl. We must unmask new organization. That is the great business of anti-slavery. Any thing beside that, is making work for repentance, and reformation. Letting it alone, is pro-slavery. Letting slavery alone is *acknowledged* to be pro-slavery. Letting alone any enemy is hostility to your own cause. You are in danger from nothing now but new organization. That has the advantage of assailing you under *abolition* guise. It seems to be the friend of the slave. It declares itself so. Some of the very colored people join it. As a mass, they wont, but their "property and standing" will. The Reverend clergy among them are beginning, some of them at least, to fear for their craft. Although they are obliged to occupy a sort of *clerical* "negro pew" among their Reverend white brethren, yet they have a sort of power over *their* people, which is dear to the human heart; and rather than hazard that, they will hazard the anti-slavery enterprise. Power is dear in proportion to its subservient position. The provincial tyrant is always more despotic than the emperor. The colored preacher if he gets settled, and salaried, and *Reverended*,—especially Reverend by Reverend white gentlemen, is more ready to sign a "clerical appeal" than even an uncolored minister. The colored driver is more cruel to the poor slave than the *natural born* white driver. The prerogative of the cart whip does not distinguish the white driver as it does the colored. The title and the power and the "weight of influence" of a clergyman does not turn the head of a white man like a colored, and is not so valued by him. Hence we shall find as our enterprise advances, some of the readiest to join the hue and cry against old organization, and the loudest, to cry, *away with it*, will be colored people. The untitled among them—the Remonds, the Hiltons, the Raymonds, the Van Rensselaers, and men of their cast of character, see the difference between old and new organization as quick as a mother can tell her sucking child from a stranger. But we should not be at all surprised, to see colored clergymen generally taking shelter under the banners of new organization. Old organized anti-slavery knows nothing about color any more than about sect or sex. It is humanity crucified to this world and all that belongs to it. It loves a white man as well as a colored—and an Indian as well as an Englishman. It loves no man for his color. It does not seek the abolition of slavery because the slaves are black, but because they are men and therefore cant be slaves.

New organization lays hold of some colored man, and parades him at the van of its movement, and cries, *see how we love the poor slave!* Old organization puts colored and uncolored men together, abreast, any where, where their powers place them, and bids all God speed for humanity's sake, and the truth's. We warn the colored man generally to beware of new organization—and we warn the people of color to beware of their "property and standing," who will sell them to the white tyrant, for the sake of ruling under him. We will venture an enquiry by way of example. We do not know the parties named, intimately. We have seen both, and have experienced the brotherly kindness of one of them—the kindness, not of a colored man, but a MAN, who would be a whole man, without any color whatever—whose soul and spirit give emphatic "assurance of a man." He will allow us to use him for illustration—Thomas Van Rensselaer. Take him, and the Reverend Theodore S. Wright, for example. We ask those who intimately know them what organization they favor. That Van Rensselaer is an old organizationist, we know, or understand—indeed we know it. He was, last May, and *he* of course is now. Brother Wright was not against old organization, but he could not censure *new*, if we remember rightly. Is he not new organized by this time? We have heard nothing, but he is a Reverend clergyman, and has standing, and influence. He is mounted high above the congregation, in the clerical elevation, called pulpit; and does he not favor politics, and third party, and good ministers, and all that, rather than our single, old-fashioned movement? Is he not, in short, new organized by this time? We conjecture it. Which is the most active in the anti-slavery movement, brother Wright, or brother Van Rensselaer? Who pays the most, labors the most, sacrifices the most—brother Wright, with his learning, and his pulpit influence, and his chance of pleading the slave's cause every Sunday, or the unordained Van Rensselaer, emerging from his victualling cellar, or descending from his sky-high nest in the garret of "Wells' Buildings:" in Wall-street—with nothing but head, heart and hand—his noble energy, and Othello-like fearlessness to aid him on? Which pleads the anti-slavery cause most effectually, and fervently, Wright's pulpit—or Van Rensselaer's subterranean kitchen!

O give us the unordained, the untitled rank and file of the people—colored or uncolored—they are the old organized humanity, without the *extraneous* encumberings of this world's distinctions. Give us simple man and simple woman and the simple children. The less they have had to do with this world, the better. Give us the Shepherds of Salisbury Plain—the mere men, the humble, the unassuming, the unrespected, especially, the *unreverenced* and the *unworshipped*.

We feel as if something ought to be said to our colored friends. New organization is dangerous in this, as well as in wearing the garb of abolitionism, that it draws in colored people, which gives *color* to its pretentions of anti-slavery. Slavery cannot be abolished but by the prevalence of anti-slavery truth, or by force. We all profess to aim at its accomplishment by the prevalence of truth. That would deliver the master and slave both from the meshes of the slave system. Force would not, even if it could deliver the slave. It seems clear to us, that Truth alone hath power to set free the country from the slave system, and so, free the slave. This truth can have prevalence only through the action of the original anti-slavery movement. That movement is true in itself, and free. It is honest, it is christian, it is humble, it is universal. It rests on truth, and right, and on these alone. It "asks no questions for conscience' sake," but admits to anti-slavery fellowship, whomsoever is set before it by the convicting influences of anti-slavery truth, no matter whatever else they may be. Any position short of this, will fail. Any movement based on narrower principles will come to its own catastrophe, before it will bring slavery to an end.

Verily we have a mighty enterprise in hand. It encounters the world. The world did not see it, when the enterprise began. They did not suspect it. Professed abol

merous enough to send one hundred thousand human souls, at one administration, headlong to the final judgment.

But there are christians in England, and more in Ireland and Scotland, we should think. We shall send them our unreserved detestation of their national character, as monarchists—a detestation surpassed only by that we feel towards the slaveholding of this Republic. This, by the help of God, we will remedy. It is the sin of public opinion. There is no army, navy, castle, cathedral or abbey, to silence our endeavor. We have nothing but the mob, and the General Court, the rum tavern, and the meeting-house, and the like, to oppose the peaceful and righteous abolition of slavery—and truth is an easy overmatch for them all.

We have recently received the most cheering intelligence from Ireland, of the teetotal reform there. It is sweeping over Ireland like wild fire over the prairie—and anti-slavery, since our recent visit there, and that of friends Birney and Stanton, is getting to be regarded as something not "extraneous" to fine hearted old Erin. Ireland is not too far from the American South to think Irishmen have nothing to do with slavery. They reckon they are of the same earth, and the same human family, and that is near enough. New England Priesthood and Leviteism, are so far off from the scene of slavery, that they are not interested in it.

Ireland will get sober and then she will rise above dependence on England, and her free and sympathetic genius will plead the rights of all mankind. There will be a mighty influence poured on our pro-slavery, from Ireland, yet. They have heard of us there. They have got their eye on us.

Slavery.

How is it to be overcome! We answer, by destroying pro-slavery, which is its aliment and staff of life. This we must do, not by railing against the South, or sending them remonstratory epistles, or denouncing slavery, or proving its uncongeniality with *liberty* or true *religion*. We are met with the universal admission of it all, and an assertion that the people here are all opposed to slavery, and that you ought to go south. It seems to be imagined, that slavery ought to be preached against at the South, because at the South it is thought to be right. But it is not thought right there. It is reputable, notwithstanding it is wrong, and therefore it continues. And it is reputable there, because it is respectable and *lawfully honorable* here. We worship it here. Its wealth is coveted far more greedily than the factory-earned or the commerce-gained riches of the North. We have a fancy for southern gold, as we have for West Indian or East Indian fortunes, and a correspondent deference for the rich planter and for a match with his son or daughter. And our abhorrence of the colored people aggravates this wicked respect for slaveholding opulence.—Slavery lives and thrives because it is honorable, while it is admitted to be wicked. The northern opinion maintains its honor. The South are directly guilty, and are therefore the interested party. The North stand indifferently, as it seems, and are therefore competent witnesses, and impartial judges, and jurors, and they have given testimony, verdict and judgment, in favor of the "peculiar institutions." Now, if we want to reverse this judgment, we must effect it at the North, where it was passed and recorded. There is no sense in going to the South, and if we were there, we should have to go to the North.

And what have we to do here? Who constitute the influences here on whom we are to work? The head and fount of them all is the Church, headed by the ministers.—These give moral tone to the North, and they tune it in favor of the accursed slave system. We have supposed they would espouse the anti-slavery cause. We have applied to them and appealed to them. They have only turned again and rent us, while our anti-slavery pearls they have trampled under their feet. They are an ungodly company. They are part and parcel of Gurley's great social frame-work, and slavery is a kindred part and parcel. They are as much in favor of slavery, as slavery is in favor of them. They mutually fellowship, like the English fox-hunting squire and his fox-hunting chaplain—like the Church of England and the State of England. This alliance is offensive and defensive. Let them die together in alliance. We have spent strength enough. Let us see if we have freedom enough left to carry on the cause by direct appeal to the people. The people is a small number. They are scattered up and down in the country, and in the city. We shall find them mostly among the workers with their hands. The best of them work directly on the land. We must find out the *land people*, and we must address them, not as church members, or as the subjects of ministers, but as men and women, who have got to be excommunicated from the church, and outlawed by the minister. If they do their duty, they will experience both. The Church, says Birney, is the great bulwark of American slavery. The ministers are her leaders and rulers. Abolitionists have as little countenance to expect from either of them, (generally speaking) as the slave has from his master; and they, can be free while connected with them, as easily as the slave can be free on the plantation.

We would not attack the ministry, or the church organization, unless they inveterately and inevitably withstand our necessary anti-slavery freedom. If personal freedom is incompatible with them—the freedom of a disciple of Christ,—then we shall urge direct warfare with them, as part and parcel of the Peculiar Institution, or rather as its bulwark, and perhaps its progenitor. We will direct our anti-slavery right against them. The massive-headed engine of truth shall be made to walk right into them. We make "no bones" about this. There is freedom enough left to tolerate the declaration and the execution of it. If there is not, it had better be known. We make it, and there are thousands (at the least "seven") who will make it good. If the Church is the bulwark of slavery, and we have no doubt Birney is right in styling it so, then against *that bulwark* let anti-slavery turn all its enginery. Shall we waste our energies on the suburbs, and spare the walls and the citadel? Will the enemy surrender, if you get possession *without* the *walls*? Will the Church endure purification? Are there enough in it to save it? Are there ten anti-slavery righteous in it? If so, Lot need not quit it for Zoar, or for the mountains. If not, let him "up and out of this place."—And he can't be too quick about it. If the majority of a church are abolitionists, that church can bear its testimony and clear its skirts; and the Christians within it will come up to the help of the Lord. The pro-slavery churches about it would *cut it off*, to be sure, as the pro-slavery brotherhood do the occasional anti-slavery minister, the *rara avis* Micajah among the silver-tongued prophets. But let them cut. This cutting off is getting less formidable than it was. It is losing its terrors, as the Pope's bulls did theirs at last, among the kings of England. Excommunication now, for conscience' sake, is as little a reproach as imprisonment for conscientiously refusing to bear arms. Only let abolitionists keep right, and excommunication will fall harmless at their feet. It is getting to be evidence of vital piety, and excision *cuts* only those who perpetrate it.

What shall we say, in view of all this, of those who are transmuting our grand spiritual movement into a political party? Is it not a clothing of our anti-slavery David with the mail of Saul? And would David have conquered Goliath with Saul's showy and cumbrous panoply on? Not he.—The sling was the only weapon that could match and overmatch that giant's weaver's-beam spear; his target of brass, and the shield borne before him, that dazzled with its furbished bosses the valley of Elah! Goliath's armour was as good, *according to its size*, as Saul's—and he would have crushed poor little trussed-up David, as an eagle would a hedge sparrow, had he encountered him with like armor, and in like spirit with himself. But Goliath wore no target on his *forehead*. It was a brazen forehead, but not of that brass which clothed his towering body, or was proof against the sling. When our third party, cedar tree and all, takes the field, with its 6000 and odd, against the 2,000,000 and odd, party Philistines, and undertakes to conquer them by virtue of numbers, (for that is the only force of politics, where every one counts one,) let them think of David, or rather of Eliab, or some one of those tall, new organized brothers of David, that asked him who he had left those few sheep with in the wilderness, grappled at close hugs with that man-mountain of Gath, and in a tug of mere animal strength, and let them guess at the result of their encounter.

Political party anti-slavery is only one of the sons of Jesse—may be David, or may be Eliab, or some other,—tricked out in Saul's "accoutrements, as the law directs," and taking the field to grapple with the heathen giant of politics; and all that will save it from utter extinction will be the scorn of the Goliath, who will cry out *after* he sees his enemy, as well as before, "Give me a *man*, that we may fight together."

Tobacco and Flour.

It appears by a paragraph in the President's message, that an agent of the government has been sent to Germany for the purpose of promoting the interests of our tobacco trade; or, in other words, to promote the interests of the slaveholders, and aid them in maintaining their system of foul oppression and injustice as long as possible. Why does not the government send an agent to England, to promote the interests of the flour trade, by procuring such a modification of the English Corn Laws as would allow the introduction of that important staple of the middle and western States into the ports of Great Britian on advantageous terms? We have just heard of an instance which may serve to illustrate the effects of the laws alluded to. A person in a neighboring State wished to send three barrels of flour to Ireland, as a present to a friend in low circumstances. He accordingly forwarded them to this city, requesting a friend to superintend their shipment. On inquiry, it was ascertained, that it would be impossible to get them to their destination without a violation of the revenue laws of Great Britain, which will allow no other than English flour to enter the Irish ports; while the duty was $3 00 per barrel to England itself! The eyes of the northern people will be opened, we trust, one of these days, to the enormous impositions and burdens to which slavery subjects them; and then they will demand that the government, instead of continually fleecing them for the benefit of the South, shall pay at least some slight attention to the interests of freedom and free labor.

The Emancipator

Is as full of politics as a dog's coat is of fleas. We can hardly allow it a more dignified comparison. What a falling away of that once noble paper! New organization will reduce any thing. Brother Leavitt has got to sympathize strongly with the pro-slavery press of New Hampshire. He exults at the establishment of a new anti-slavery periodical in Concord, N. H., the Congregational Journal—a paper, which, three years ago, he would have no more ranked as an anti-slavery paper, than he would the African Repository. But any thing rather than old organized anti-slavery.

Is it true that there is no agency in this country but party politics! Have we no relief but by way of nominations for these paltry offices, and of ballot-boxes—and polls—and politics! Must every thing we conceive of in this country, "*run into politics*!" Heaven preserve anti-slavery from this catastrophe!

The Le Roy Convention.

We await the assembling of this important Convention of the true and tried friends of our cause in Western New York, with deep interest, and with the full assurance that it will be followed by auspicious and highly favorable results. That it will be numerously attended, we can scarcely doubt; and our confidence in those who have originated the movement is such, that we have no hesitation in saying, that those who go will enjoy a rich intellectual and philanthropic treat. If we supposed that any thing we could say would induce the attendance of a single individual, who would not otherwise be present, our voice of exhortation should not be wanting. We hope the Convention will take a faithful and uncompromising course in relation to those important questions which have agitated and rent in twain our once harmonious body; and that it will give a life-impulse to genuine abolitionism in Western New-York, and throughout every part of the country. The following remarks on the subject are from the editor of the Union Herald.

THE CALL FOR AN ANTI-SLAVERY CONVENTION is timely. It is a movement which will be responded to by thousands in the State. Recent events have shown, beyond all controversy, that a meeting of the character contemplated in the call, is of great moment to the Anti-Slavery cause.—The ranks of the friends of the oppressed are distracted and broken—there needs to be a rallying around first principles—a renewed cementing of hearts—a gathering together of those who are determined to stand upon the broad platform of equal rights—to award to every one the right of private judgment, and the right of conscience.

I am for liberty, and am determined to belong to no organization where I cannot enjoy it; and enjoy it too, and not to "doubtful disputations." Let there be a rally to the proposed Convention of all who love the true principles of universal freedom, and are determined to give a practical demonstration of it before the world.

I hope that every person in Madison county, and adjoining counties, who approves of the CALL, will send in his name to the office forthwith. The time previous to the Convention, is short; let there be no delay.

The Slaveholder's Frank!

Alvan Stewart has published in the Friend of Man a letter to Gov. Polk of Tennessee, in reply to the one addressed by the latter to S. M. Gates, and published in the Standard a few weeks ago. The following is an extract:

Your patriotism seems to be roused that Mr. Gates should have employed his frank to send you the documents of the World's Convention, through the U. S. mail, *free of expense*. To be sure, Mr. Gates might have paid the government 18 cents, and have relieved you from the sense of injustice practiced upon your pocket, as one of the 16 millions of this republic. I should judge from this specimen, that a slaveholder's notion of rendering an equivalent for what he receives, must be uncommonly nice and scrupulous. But I understand the matter to be quite otherwise; that they—slaveholders—hold that the man who works for one of them for twenty years, is still entitled to no more than if he had worked but ten, or one year, or even one day. The slaveholders of the South hold the slaves entitled to nothing but a perpetuation of their existence. The master has the slave's earnings, and the privilege of kicking, cuffing, and in some cases, of killing his body, and in all cases, of selling his body; and thus the slaveholders live on *unpaid, unrequited* toil. This does not look much like your postage exactness. You, or some man for you, catch a man who has a dark colored seal on his countenance, which I understand is a sort of frank, by which there is no postage to be paid; that is, you are to work him for life, yes, and his children after him, free from wages. Those threatening, Union-splitting gentlemen of the South get their own existence franked, and their existence franked and the expense of it, I am told, is entirely borne by the colored people. I presume you are one of the gentlemen franked through life, who has a free ticket, but in reality at the expense of some colored men and women, to whom you deny the privilege of learning to read and write, lest they should examine by what law, human or divine, you attempt to *frank* yourself through the world, at their expense.

You seem to consider the document of the World's Convention *incendiary*. The crime of franking yourself through life, at the expense of your fellow passengers on the journey of existence, is exciting the indignation of the civilized and Christianized world. And if you regard the noble protest of the World's Convention against your franking yourself and family through the remainder of your life, as incendiary, your situation must be very exposed, for the press of civilized Europe groans daily with cries of infinite abhorrence against your existence-franking system; and the incendiary elements are fast accumulating which will consume from the face of the earth all of the curious contrivances, gags, clubs, manacles, fetters, statute franks, and blood-hounds, by which you have purloined your passage down the stream of life, free of postage. If the South, in the revolution of human affairs, should be called upon by a committee, with power to send for persons and papers, to explain this past franking, for one century and a half, and to whom the unpaid postage was due, and whether those who had carried the mail had ever received any postage, I think, on striking the balance, the sum would be found equal to the value of the entire South, and those gentlemen and their families who have been *franked* from generation to generation, might consider themselves fortunate if they were safely franked to Texas, with wives and children, where the old rule of franking may prevail a few years longer than it will in the United States.

Southern Threats!

The following is another extract from the letter of Alvan Stewart to the Governor of Tennessee:

The second stereotype is, "If we of the North persist in discussing slavery, you of the South will dissolve the Union." Try it, if you dare. That day in which the South should manifest their rebellion by displaying the flag of high treason against the confederacy, Congress would possess the constitutional power, as a means of preserving the integrity of the Union, by an act in two lines, saying "Whereas, The safety of this republic in providing for the common defence, and general welfare, owing to the present insurrection, requires that every slave in the nation be converted into a freeman. Be it therefore enacted, that every slave in the United States be and is hereby declared free." The work would be done, and the Union safe, as long as gratitude had a home in the bosom of the colored man—Congress, in case of invasion or insurrection, has unlimited power "to provide for the common defense and the general welfare." Congress has power to employ any means, in this country, for the common defense, to secure the integrity of the Union, (except to reduce freemen to slaves.) It has the right to take all or any of the property of the country, personal or real, and convert it into any shape it pleases. Congress could burn, by a public law, the city of New York, if it was necessary to protect the republic from being conquered by invasion, or the government from being changed by insurrection; as Rostopschin burnt Moscow, and thus rescued his country from Napoleon. Congress can take the chatteled slave and convert him into a freeman, and put arms in his hands, to defend the country from invasion, or the insurrection of his masters. And I take it, if the slaves were converted into freemen to suppress an insurrection of their masters, the masters would receive *no compensation* for their freedom.

If you say Congress would not have power to set the slaves free, to suppress an insurrection, then you say that slavery is more precious than liberty; slavery is more precious than the salvation of the republic! No man would dare open his mouth to publish so disgusting an absurdity.

It follows that you are mistaken, and so are all of your stereotype Union-splitters. You cannot stir an inch in this matter, for the North will not let you. Yea more, your own slaves, set free by the North, would take care and keep you in your place, *alone*. Are you stronger than the nine millions of the North and the three Millions of slaves converted into freemen, on purpose to take care of their rebellious masters, whose insurrection was predicated on their design to perpetuate the slavery forever of those three millions of new freemen?

It is impossible to dissolve this Union on this question.—The case is all in our own hands. This glorious republic cost too much blood and suffering of our illustrious ancestors, to be dissolved from such a base-born consideration. No! the ghosts of Monmouth's field, Saratoga's plain, and Yorktown's cemeteries, would not wait till the sun had gone down, but they would cry to us in the blaze of noon—"We maintained and obtained the independence and integrity of this republic against the united force of the British empire, and will you permit, in the 19th century, its stars to shoot out of their orbits, down, down, down, to the bottomless abyss of slavery?"

No sir, whatever misfortunes may be, in coming time, laid up for this glorious nation, a dissolution of this Union from the love of slavery, by southern men, is one placed beyond the range of a possibility. I say a *possibility*, for if it should happen for such a cause, the slave of the South will then have ceased to *desire* to be free, the men of the North will then have ceased to love justice, honor patriotism, or covet glory. If you would dissolve this august Union for the base cause of slavery, we of the North and your enfranchised slaves, will preserve it for the holy cause of liberty, for a hundred generations to come.

THE INFLUENCE OF WOMAN.—If you would succeed in any philanthropic or laudable enterprise, confide not its management to one sex exclusively, but be careful to secure the interests, and, if possible, the harmonious co-operation of both. Above all, give the freest scope to the action of woman, and leave it entirely to her own judgment and conscience to mark out her "appropriate sphere." To follow any other plan, is to "put asunder what God hath joined together," and rob an enterprise of more than half its spirit and efficiency. We have been led to make these observations at the present time by a notice in the Boston Mercantile Journal of the Mechanics Institute of that city, which died from the cause above alluded to. The Journal says:

Its lectures were given at the Athenæum lecture room, and were fully attended by a fashionable audience of *gentlemen*—the idea that ladies could be interested in literary and scientific lectures, or, if interested in the attendance upon them, could understand and appreciate them, was, doubtless, as foreign from the minds of the worthy managers of this institution, as it is from the pate of the potentate of Turkey.

This society was of short duration; meteor-like, it was brilliant, but soon passed away. One of the principal causes of its early extinction, was, without doubt, the *non-admission* of ladies: for since their admission, no course of lectures, cheered by their presence, and enlivened by their animated countenances, has been known to languish.

A HOME THRUST.—A female correspondent of the Herald of Freedom, among some other very sensible remarks, makes the following capital hit between the "joints of the harness" of new organization. We should like to know in what way the force of the blow can be parried.

I have long wished to say a few words to our new organized friends, of the American and Foreign Anti-Slavery Society, respecting one sentence in their Address to the friends of the cause, in their first number of the Anti-Slavery Reporter. Under the 3d division they say, "It would, perhaps, be a sufficient refutation of this *new* interpretation of the word 'persons' in the Constitution, to know, that at the convention in 1833, which formed the Society, two or three women, members of the Society of Friends, were present with other female *spectators* and asked *permission* to offer a few remarks, and leave was accordingly granted." I don't recollect seeing any remarks upon this sentiment. Now what I wish to say in regard to it is, if, for women to speak in public is such a mortal *sin*, that they must secede and new organize in consequence of her claiming a right so to do, who gave these *infallibles power on earth to forgive sin?*—or to "*permit*" it, as they say they did,—or does it cease to be sin, when permission is given by these lords of creation? I should like to have them give their views of the consistency of their course in this respect. I express no opinion of the course of either, only I wish to see the consistency of their objection, for I do not know.

AN EXPLOSION!—At a Convention recently held in Cincinnati, to promote the observance of the Sabbath, and composed of ministers and laymen from both sides of Mason's and Dixon's line, the following scene occurred. We copy from a report in the Cincinnati Observer.

Rev. DYER BURGESS, West Union O.,—Thought that society needed a thorough reformation on the subject of the Sabbath, and it should begin with clergymen. He thought that the men with black coats ought by church discipline to be *compelled* to keep the Sabbath; and that the men with black skins ought to be *permitted* to keep it.

——— ARMSTRONG, Esq., of Ky.,—Hoped they were not to be taunted with the negroes in that Convention. Did any one suppose there was a Christian in all the land who compelled his black people to labor on the Sabbath?

Rev. Mr. SEHON, M. E. church, Cincinnati,—Concurred in the sentiments last expressed. He for one, could not consent to be considered a member of a convention where such subjects were to be lugged in.

Rev. Mr. JOHNS, Episcopal church, Cincinnati,—Should feel himself constrained to withdraw from the convention if these subjects were forced upon their consideration.

Mr. Burgess whose naughty hit at slavery so disturbed the equanimity of a portion of the Convention, is a well known abolitionist Slaveholders and their abettors and apologists, are really in an uncomfortable position. Every department of society is waxing too hot for them. "There is no peace to the wicked."

INTERESTING RELICS.—The following are extracts of a letter from England, which accompanied a donation to the Philadelphia Fair. We copy it from the Freeman.

We have ventured to make an appeal to the veneration of your countrymen, and the patriotism of such of ours as are sojourners among you, in the shape of *relics* from places consecrated by the presence of genius and virtue, or their hallowing associations. Abbotsford and Dryburgh, the residence and burial place of Scott, Melrose and Loch Katrine, immortalised by his pen; Birnam wood and Waterloo, have been laid under contribution. You will recieve from Sarah and Annie Biggs, relics from all these, gathered by themselves, and illustrated by their hands—and for the veritableness of these, their honor stands pledged. We shall enclose you rulers and boxes, whose history told by the seller, will procure for them we trust, liberal and numerous purchasers. George Blagden, of Doncaster, Yorkshire, is sponsor for these. I wrote to his wife, to request her general aid; and among other things to procure me a dozen sprays from a certain *pear tree*, which had been pointed out to me on a by-gone visit, as having sheltered George Fox, during one of his addresses to the multitude. I quote her answer. "My contributions have been kept waiting by my husband; he has been seeking George Fox's pear tree. It was felled some time since:—he has traced it to the possession of a quaker, Henry Smith, of Balby, and through his kindness has obtained some of the wood; it is now being made up into boxes and rulers. You will find some grass from the grave of our towns-woman, Elizabeth Heyrick. She was born and bred among us, little regarded, or only, wondered at by the many, but venerated by the few. I fear had not the speech of Wm. Lloyd Garrison at Glasgow, recalled her to our minds, I should not have remembered that she sleeps in the yard of the chapel in which I worship. You have done justice to the prophet too little honored in her own country. I wish I had the sonnet to her, noticed in the Liberator, from the Envoy, it would have diversified the only quotation I could find for my relics. I send you a few sprigs unattached, that should you deem the idea worthy, you may follow it out.

Some of us were long ago interested in the abolition cause:—its intrinsic merits recommended it to us. Some of us, and I confess myself among the number, with full acknowledgment of the justice of the cause itself, were roused to deeper and intenser interest by the scope we saw its advocacy affording to woman, in her not least holy, if least acknowledged sphere. *We felt* long ago,—but I know not, when our feelings would have borne witness to themselves in appropriate act, if some of us had not been brought into personal contract with those whose energy of doing shamed our barren sentimentalism.

Such offerings as our time, talents and pecuniary resources have enabled us to bring together are yours of *right*—a gleaning from the harvest of your own sowing.

The British and Foreign Anti-Slavery Reporter, of Oct. 21st, contains a letter of F. A. Kentish to the Directors of the Imperial Brazilian Mining Association, charging the company with the infliction of most extraordinary cruelties on the miners employed by them, 413 of whom are acknowledged by the company's agent, to be held as slaves. The agent denies the charges of Mr. Kentish, as stated by him, though he admits their partial truth.

The same paper contains a letter of Dr. Madden to that "rebellious satrap" Mehemit Ali, with reference to slavery under his jurisdiction. We shall probably give this entire, in our next paper

Third Party in Western New-York.

The "American Citizen" is to be enlarged to the size of the "Albany Argus," and will be published hereafter at Rochester, as the organ of the Third Party in Western New-York. We understand that John G. Whittier has been solicited to fill its editorial chair, and in the event of his non-acceptance, that Henry B. Stanton will be applied to.

We are informed, also, that the spirit of old organized abolitionism, prevails extensively through that region. It is not possible for the political scheme to survive a great while. It has no *vitality*. This will be demonstrated ere long, and all the sound anti-slavery in the country will again be united in one channel.

"ONE SHALL CHASE A THOUSAND."—Brother Pillsbury, in a letter published in the Herald of Freedom, speaks thus of the fear and trepidation of the clergy of New Hampshire, in view of the efforts of abolitionists:

Who can but be amused when such men express their fears for the safety of the church! On their side they say they have God, and we know they have almost the whole professing church of the North, if not of the nation. Then they have in this State alone ministers to the number of several hundreds. Then they have nearly all the political power in the community. The mob, too, are coming to their rescue. In some cases, whole bar rooms full of *defenders of the church and ministry* have been vomited out, and thrust into our anti-slavery meetings. And yet with all this array of forces on their side, they tremble for the safety of the church. To oppose such a host, (I speak with reverence of God, for *they* not I, have placed him in such a position,) to oppose such a host, they have Rogers the "infidel," Foster the "dangerous man," Chandler, who on account of insanity is "not always responsible," French the "beardless bishop," Pillsbury "without weight of influence" Courageous men! Bold Defenders of the Faith!! With the assurance of the Omnipotent God that the gates of hell shall never prevail against the church, they are thrown into spasms at our approach, lest we should divide and destroy it. They dare not give notice of our meetings. They exert themselves to prevent the people from attending them. What models of christian faith and believers in the omnipotence of truth, we have in a large portion of our ministry! Like the New Hampshire Legislature, they repudiate the doctrine of Jefferson, that "*error is safe so long as truth is left free to combat it*," brand the friends of free discussion as "infidels," "dangerous men" and madmen."

THE VERMONT LAW.—A correspondent of the Pennsylvania Freeman, speaking of the law recently passed in Vermont for the protection of fugitive slaves, says—

It really contains the best and most effective provisions for securing justice to the poor way-worn, and toil-worn bondman escaping from the prison-house of southern despotism, that I have seen any where. I do not see why the fugitive captive under its provisions, would not be as safe, or nearly so, as under the laws of Victoria. Let the southern man hunter, undertake the difficult process in free Vermont, of getting his claim to human flesh and blood, before a jury, *if he will*, and then let him get twelve Green Mountain republicans, to consign an innocent brother man to hopeless bondage, if *he can*. We tell him, before hand, that he will find it a hopeless undertaking. The Canada line is now brought down upon the southern boundary of Vermont, and henceforth when the fugitive reaches that line, he is free; his shackles fall from him and he stands forth redeemed. Vermont will protect him. Thanks to her republican legislature, and to the free spirit of her sons! She has nobly led the way in the cause of equal liberty. Many other legislatures follow her worthy example, and "liberty will shortly be proclaimed throughout all this land to all the inhabitants thereof."

THE OBJECT OF GOVERNMENT.—A writer in the Journal of Commerce, speaking of the object at which the people of this country are aiming through the government, says—"One thing is certain, viz. that the people will go for that course of measures which will make money plenty." What a revelation of the character of the American people have we in this single observation! They are so steeped in selfishness, that, for the sake of *money*, they will trample upon all their high professions of freedom, and enslave millions of the human family! And after all, their selfishness is a canker-worm at the root of their prosperity; for, instead of reaping pecuniary benefit from such a course, they are subjected to heavy losses, which a rigid adherence to principle would enable them to avoid.

General Gaines, of the U. S. Army, lately delivered a lecture before the Mechanics' Institute, in St. Louis city, upon nautical defences—which is said to have been an excellent production. Mrs. Gaines was also present, and after the General had closed his remarks, she arose, and standing by his side, addressed the audience upon the horrors of war. Her remarks drew forth immense applause; they were taken down by a short-hand writer, and have been published.—*Bost. Mer. Jour.*

How long before some southern woman will arise to proclaim the "horrors of" slavery, and to warn the South of her impending doom? What would the press of the country say, if such a thing should occur? What would "new organized" abolitionists say? Would they offer a "protest," and endeavor to hush her voice, or to dissuade her from fulfilling her mission, by quotations from St. Paul?

James C. Jackson.

We have received a letter from this indefatigable co-laborer, in which he says "I have spoken *forty times* since the 10th of November, from two to three hours each time, and once to a crowded and attentive audience, *five hours*, with an intermission of one hour." This is working, in earnest—good old primitive abolition labor, with the sledge-hammer of truth. Now is *seed time*—"then cometh harvest."

Amistad Captives.

We acknowledge the receipt of Ten Dollars, on account of these victims of *civilized savageism*, from the Georgetown, Harrison County, Ohio, Anti-Slavery Society—also, Eleven Dollars from Burke & Co. by Wm. M. Chace—total $21.

A GOOD EXAMPLE.—A man in New Hampshire, who had made a subscription to the Missionary Society, on learning the course of that Society on the subject of slavery withdrew his subscription, and gave double the amount to the anti-slavery cause.

RIGHT.—In Northwood, N. H. where the minister had refused to notify an anti-slavery meeting, a student from Dartmouth College rose up in the congregation, at the close of the Sabbath exercises, and gave the requisite information to the people. If lay abolitionists, in all similar cases, would take the same course, they would soon put a recreant and cowardly clergy to shame.

Liberty Bell for 1841.

We have received the sheets of this elegant work, but our paper is too fully occupied, in advance, with other matter, to admit of any extracts this week. The names of its contributors give excellent assurance of its value.

The Friend of Man—Extra

Of December 19th, informs us that its publication is suspended for three weeks—reason, "want of money to pay the paper maker and printer."

From the Liberator.

Noble Sentiments of Dr. Bowring.

The following letter, which we have just received from this distinguished poet, civilian and philanthropist, will be read with delight and admiration by thousands on this side of the Atlantic.

LONDON, Nov. 9, 1840.

MY DEAR SIR:

I was most happy to receive intelligence of our transatlantic friends, through your favor of the 30th September. * * * At this moment, the land is in an uneasy state from the 'rumors of wars'—wars which are rolling around us, and which I am afraid to own how alarming I deem them to be. For I know not where this unwarrantable meddling is to end, and think we have complicated affairs enough of our own to settle, without embroiling ourselves with the settlement of Turkish disputes.

How often have I regretted that woman's question—to me of singular interest—was launched with so little preparation—so little knowledge of the manner in which it had been entangled by the fears of some, and the follies of others! But, bear up!—for *the coming of those women will form an era in the future history of philanthropic daring*. They made a *deep*, if not wide impression—and have created apostles, if as yet they have not multitudes of followers. *The experiment was well worth making*. IT HONORED AMERICA—IT WILL INSTRUCT ENGLAND. If in some matters of high civilization, you are *behind*—in this matter of courageous benevolence, how far are you before us!

My grateful affections are with them and you.

Ever faithfully yours,

JOHN BOWRING.

Wm. Lloyd Garrison.

JOHN A. COLLINS.—Letters have been received from our zealous and devoted friend J. A. Collins, announcing his safe arrival in London, in the British Queen from New-York. His object in crossing the Atlantic is partly on account of his health, and partly in connexion with the anti-slavery cause; and we trust that his mission will not be in vain. In due time the facts in relation to it will be laid before the public. The recent attack upon him in the Abolitionist is truly base. We are sorry to learn that his health is no better. In a letter dated London, Dec. 3d, he says—

"I am almost disabled by the London fogs, and reduced almost to a skeleton. My cough has increased to a fearful degree."

He writes that Mr. Buxton has addressed a very faithful letter to Mr. Gurley, (who is still in England,) on the subject of Colonization, but does not send a copy, because he supposed that Mr. Birney brought one over with him. The recognition of Texian independence by the British Government is a most astounding and infamous deed.—*Libera.*

NOTICES.

Convention for Western New-York.

As FREEDOM *rises*, SLAVERY *falls!!*
As SLAVERY *rises*, FREEDOM *falls!!*

The subscribers having been appointed to call a general Convention at Le Roy, in Genesee County, N. Y., for the purpose of taking into consideration the subject of AMERICAN SLAVERY, and devising means for its *overthrow*, take pleasure in extending an invitation to ALL, of every sect, clime or creed, to come up and talk over the *wrongs* of the *bondman*, and prosecute masures for his relief.

The pecuniary, political, social and religious bearings of the subject will be fully discussed. Come on, then, *brethren, sisters*, and *friends*, and we shall find that slavery has had something to do with *us*, and that it is high time that we had something to do with *her*. She is our *common* enemy, and let us make *common* cause against her.

No pains will be spared to give interest to the occasion by securing the presence and aid of some of freedom's ablest champions.

The citizens of Le Roy, and the adjacent farmers, have tendered their hospitality to those from abroad.

The meeting will commence on WEDNESDAY, JANUARY 6th, at 10 o'clock, A. M., and continue during the pleasure of the Convention.

J. C. Hathaway, Farmington, Ontario county, N. Y.		Samuel Fisher, Warsaw, Genesee county.	
W. O. Duvall, Port Byron, Cayuga county, N. Y.		Samuel Fisher, 2d,	"
W. C. Rogers, Utica, Oneida county.		P. C. D. McKay,	"
E. Wilbur, Macedon, Wayne county.		Frank Miller,	"
P. D. Hathaway, Cambria, Niagara county.		Alanson Bartlett,	"
David Shepard, Geneseo, Liv. county.		Elder Bela Wilcox,	"
W. M. Bond,	" "	Edward Putnam,	"
J. W. Johnson,	" "	H. M. Wells, Attica, Genesee county;	
H. F. Hill,	" "	James Safford, Warsaw, Genesee county.	
John Parker,	" "	J. H. Darling,	" "
Reuben Sleeper, Mount Morris, Liv. county.		Samuel Taylor,	" "
Harley Knapp,	" "	Rowley Morris,	" "
Elder N. Hoag,	" "	Wm. Buxton,	" "
John Windsor,	" "	James M. Darling,	" "
W. F. Woodward,	" "	Joab Streeter,	" "
J. H. Reynolds,	" "	W. H. Pettit, Perry, Genesee county.	
Samuel Woodward,	" "	J. Moffett,	" "
Orrin Fisk,	" "	Jabez Ward, Perry Centre, Genesee county.	
Ebenezer Rolf,	" "	Jesse Corsett,	" "
Isaac Carter,	" "	Horace Bingham,	" "
Solomon G. Dove,	" "	Wilder Silver,	" "
B. F. Shelden,	" "	P. M. Ward,	" "
C. J. Judd,	" "	Horace Sheldon, Perry Centre, Genesee county.	
Augustus Frank,	" "	Samuel Howard,	" "
J. C. Bronson,	" "	J. Ditto, Nunda, Alleghany county.	
Isaac Alderman,	" "	Elder J. W. Spoor,	"
Alden Richards,	" "	W. P. Wright,	"
John Crocker,	" "	W. Hinman,	"
Edwin Painter,	" "	A. Hubbell,	"
Josiah Andrews, Perry, Genesee county	" "	Rev. E. Marsh,	"
J. Sleeper,	" "	A. C. Chipman,	"
W. J. Chapin,	" "	L. Hills,	"
A. Richardson, Perry Centre, Genesee county.		Zadok Lee,	"
S. Bathrick,	" "	A. Burgess,	"
E. Bathrick,	" "	R. Patterson, Perry Centre, Genesee county.	
North Clute,	" "	C. C. Chaffee, Nunda, Alleghany county.	
L. Hathaway, Farmington, Ontario county.		H. McNair,	" "
G. Ramsdell, Perrinton, Monroe county.		R. Barnes,	" "
P. Sexton, Palmyra, Wayne county.		N. Coe,	" "
Wm. H. Stanley, Geneseo, Livingston county.		P. Peterson,	" "
Chauncey Watson,	"	W. M. Chipman,	" "
Charles Colt,	"	S. W. Rockwood,	" "
L. J. Ames,	"	J. Rankin,	" "
Samuel Begole,	"	D. Dake,	" "
		M. W. Rowley,	" "
		A. B. Dake,	" "
James R. Bond, Mt. Morris, Livingston county. N. Y.		James H. Rogers, Mount Morris, Livingston county, N. Y.	

Editors friendly to the cause are requested to insert this call in their papers. Those who approve of the call are requested to send in their names to be attached hereto.

Anti-Slavery Anniversary.

The Seventh Anniversary of the Vermont Anti-Slavery Society, by divine permission, will holden at Brandon, on the 13th and 14th of January next. A lecture preparatorn will be given Tuesday evening preceding. The Society's meeting, will commence on Wednesday, at 9 o'clock, and public exercises at 11 o'clock, A. M.

All auxiliary and all anti-slavery societies in the State are respectfully requested to send delegates. Abolitionists generally are solicited to attend, and all *Gentlemen* and *Ladies*, whether abolitionists or not, are invited to all the public meetings.

C. C. BURLEIGH, of Philadelphia, the well-known philanthropist and distinguished orator, will be present.

J. A. ALLEN, *Secretary of the Ex. Committee.*

Middlebury, Nov. 25, 1840.

GENERAL INTELLIGENCE.

Trial of Mrs. Kinney—Her Acquittal.

Having given at much length the principal evidence in the case of Mrs Kinney, both for the prosecution and the defence, we shall compress the remainder into the smallest possible space, as it is but corroborative of what has been urged in her favor. The only circumstances which go at all against Mrs. K., are the facts that sediment was noticed at the bottom of a bowl of tea, given by Mrs. K. to her husband; and that arsenic was found in his stomach. In reference to the former, the only witness who speaks of it, says that he did not examine it; and his whole evidence was given in an incoherent manner. Dr. Enoch Hale testified that Boston water contains a white sediment principally of lime—and that he has frequently noticed it in his own family. A lady, Mrs. Bachi, testified to the fact that East Boston sugar leaves a similar sediment; and a hotel keeper called for the defence, testified to the same facts relative to the sugar.

The finding a bit of paper in her house with the word "poison" written upon it is too trivial to form even a connecting link, unless in a very strong case otherwise. Mrs. K. had she used such articles in the way supposed by her indictment, would not have thrown the envelopes about the house. Any family which deals with a careful apothecary is likely to have such bits of paper on their premises. It was only the other day that we picked up such a mysterious bit—the former envelope of some pulverized opium. Had the death of any member of the family suddenly occurred about this time—had it been ourself in particular, this would have been a hard matter for a coroner's jury to puzzle over; as no one living would have been able to tell the story of that wonderful bit of paper; which once contained the material for a solution for inflamed eyes—half worn out in the service of the readers of this paper—and be hanged to them.

For the defence it has been proved that the deceased was a gambler, that his estate left less than one hundred dollars to pay $3,000 debts, with; that he was in the habit of indulgence in liquor, and that he was under treatment for a disease, the effect of adulterous intercourse. The administration of medicines for this disease has been proved by the man himself who prescribed them, whose evidence has been given in the court, and by the testimony of others who have previously heard the same story from this "doctor." Dr. Reuben Harrington, in whose shop was this "doctor" (Batchelder) says he was the first who ever mentioned Kinney to him—that Batchelder told him "in a joking way" that he (Batchelder) had killed one man—that he gave him a "bowel pill," on Satur

The Tomb of Wilson.

BY THOMAS FISHER OF PHILADELPHIA.

On the shores of the Delaware, within the southern suburbs of Philadelphia, is the "Old Swedes" Church, with its neat parsonage house and garden. It was erected in the year 1700, on the site of the first temporary shelter from which the anthems of the Pilgrims burst on the primeval forests of Pennsylvania. In its cemetry, WILSON, the American Ornithologist, is interred. He had requested to be buried in some rural spot, sacred to peace and solitude, where the birds might sing over his grave. That spot is marked by a simple marble, which records the date of his birth and death.

—

The grass is green, and the plane trees bloom
Round the ancient kirk, and the humble tomb,
O'er Wilson's honor'd grave;
And the passage-bird from the orange groves,
To the summer scene of his youth and loves,
Has borne him down from the heights of air,
To warble his wonted requiem there.
But still and cold is that heart of fire,—
It thrills not as erst to the songster choir.

Sainted student of nature! thy relics repose
Far away from the land which is proud of thy birth,
Where the thistle blooms high o'er the vales of the rose,
And the mountain breeze nurtures the brave of the earth.

Where cotter's hearth, and beetling tower,
Are scenes of love and chivalry,
Scenes which could wake the holiest power,
That lives in Highland minstrelsy—

Ere yet her ploughboy bard had sung
Amid his bonny braes and rills,
Or Campbell's deathless lyre was strung
On Caledonia's heather'd hills,

Upon his peasant-mother's breast,
Nature had mark'd a darling boy,
And conscious of his high behest,
Beheld him with maternal joy.

Soon she who gave the prattler birth,
Left him in infancy to roam—
Left to the wilderness of earth,
An orphan from his parent home.

But not the dull routine of toil,
The shuttle's shrill monotony,
Or ills of penury could spoil
His spirit's high-wrought destiny.

The love of virtue and of truth,
Inspiring genius bore him on;
Gentlest of Scotia's gallant youth,
Nature's devoted, chosen son.

He dream'd a happier clime had risen
Beyond the darkly rolling wave—
The brightest spot that beacons heaven,
Home of the exile and the brave.

He sought Columbia's distant shore,
Where erst a pilgrim band had prest;
Where Penn his bloodless banner bore
To the vast forests of the west.

There nature in her frolic moods,
Had strew'd her sweetest forms and flowers,
And bloom'd o'er boundless solitudes,
Lovely as in her orient bowers.

And there, as now, the passage bird,
Had sung his summer song and flown,
Gay as the hunter-race who heard
Through ages noteless and unknown.

But now there came a gifted child,
A wanderer from o'er the sea,
To hear the songsters of the wild,
And breathe the air of liberty.

He saw the cheerful choir whose loves,
Enraptured song, and summer home,
Surround us mid our fields and groves,
Till fading autumn bids them roam;

And all the mightier tribes that soar
From the lone icebergs of the north,
Above the restless ocean's shore,
When winter's empire sends them forth.

Kind Nature to his docile heart
Taught the enchantment of the scene,
And gave him power to impart,
Such as to mortal had not been.

His words have pictured to the sight
The rival falcons of the sky,
And lit, in their unmetred light,
The fadeless dreams of Poesy.

He rambled where the "wandering stream,"
Mirrors his own primeval woods,
And where, beneath their rainbow gleam,
Whelm Niagara's ocean-floods.

He climbed the Appalachian's height,
Where lingers the eternal snow,
And gazed with wild and proud delight,
O'er all the forest-world below.

Where the wide waters of the West
In one concentered volume roll,
A skiff upon its rippling breast,
Bore him, a lone and ardent soul.

He mark'd the pigeon's myriad flight,
That fill'd the horizon broad and blue,
Till his eye wearied with the sight,
And twilight hid them from his view.

There by the lonely leaf-strewn grave,
Where lost lamented Lewis lies,
He wept, as friendship weeps the brave,
Ere it may join them in the skies.

But now the mourner weeps no more;
He sleeps beneath yon humble tomb;
His wild-wood wanderings are o'er;
He heeds not Spring's returning bloom.

He died as genius oft shall die,
While heartless avarice bears control,
But never shall the sun or sky
Glow on a warmer, nobler soul.

The brightest, loveliest orbs of heaven,
Shine on us for the shortest date—
To brightest spirits oft are given
The comet's swift returning fate.

While Egypt's slowly mouldering stone,
Shall look on nations yet to be,
And tell of generations gone,
To races passing ceaselessly—
While Homer's numbers shall prolong
His country's dear and deathless name—
E'en if his rapture-breathing song
Wakes not a Phœnix from her flame,

While our own emblem bird shall fly,
Serenely in his native sky,
And the broad breeze o'er earth and sea
Wafts the proud banner of the free—
So long, illustrious shade! thy name
Shall brighten on the scroll of fame—
While Nature's pauseless course shall bring
Again the bloom and birds of Spring,
Each lonely note or song of glee,
At dawn and eve shall tell of thee.

MISCELLANEOUS.

Julia Agrippina.

While Nero was still making public professions of moderation and modesty, he was already secretly indulging in dissolute habits, and acquiring an independent volition by the indulgence of his passions. A growing sense of that irresponsible power, which maddens all in whom it is awakened, rendered him gradually more negligent of his mother's counsels, and more impatient of her control. Agrippina, with the indiscretion of a fretful jealousy, sternly interfered with his inordinate passion for his beautiful mistress, Acte, and reproved his neglect of his own wife, for the dissolute Poppæa, whom he had forced from her husband, the bravest of his generals. Her aversion for Anicetus, the freed slave and preceptor of Nero's childhood, her increasing coldness towards Pallas, who was winning favor with the emperor by degrading submissions, and her ill-concealed suspicion of Burrhus and Seneca, all contributed to widen the breach between the dissimulating son and the impetuous mother, which ended in the ruin of both.

Still Agrippina remained standing in the gap between present prosperity and future desolation, public and private; but she already stood alone. As power melted from her hands, and strengthened in those of Nero, her partisans dropped off, her friends deserted. Seneca and Burrhus, who had secretly favored the profligacy of their imperial pupil, under the shallow plea that, by indulging his passions, they were softening his nature, obtained an influence over the mind of the emperor, of which Agrippina was the vilignant and indignant observer. She who had so long known Seneca, and had prized and used his talents while she despised his character,—she who was so well aware that his enormous wealth, (acquired since she had recalled him from exile,) had been increased by inordinate avarice,—she who had seen through the ductility of the brave Burrhus, and found it applicable to every emergency,—was thrown off her guard by their ingratitude and desertion; and she burst forth against both, in that flow of feminine invective, in that strain of sarcastic and witty irony, for which she was so celebrated and so feared.

Her quondam friends and *proteges*, thus converted into irreconcilable enemies, were added to the increasing number of those who were desirous of her ruin, and willing to effect it at any risk. By her reduction of the public expenditure, and by the order she had introduced into the imperial household, Agrippina may have been considered as at the head of the reform party of the day; and Nero, aware of her popularity, continued to pay her respectful, but cold homage in public: but he already rejected her advice, and avoided her society. While he sent her magnificent presents, he lessened her influence, until scarcely a vestige of her former power in the government remained.

On the occasion of a public reception given to an embassy from the East, the internal dissensions of the court were manifested in overt act. When Agrippina, in the exercise of the imperial rights granted to her by Claudius and the senate, moved forward to take her usual place beside the emperor, Nero sprang forward with officious courtesy and ironical respect, to prevent the accomplishment of her intention. After this public insult which provoked the smiles of the courtiers, but filled the empress mother with rage, Agrippina lost all self-control. She no longer complained, but threatened; she talked of drawing out the young Britannicus from his retreat, of presenting him to the Prætorian guards, and of relating the motives under which she acted, and the artifices by which she had preferred her own son to a throne of which he now appeared so unworthy.

Words, thus passionately and thus impolitely uttered, were soon conveyed to the emperor. To awaken fear in a person so cowardly and so cruel, was to let loose his worst passions; and the designs of Agrippina (which, if seriously embraced, would have been more carefully concealed,) were frustrated by the murder of Britannicus—poisoned while supping with the emperor, in the presence of Octavia.

Agrippina was stunned by the boldness and atrocity of a crime which involved her own ruin. That Seneca and Burrhus were cognizant of the murder may be inferred from the large share which both obtained of the confiscated estates of the victim; but Agrippina lost in Britannicus her last security against the criminal machinations of her unnatural son; and she testified, says Tacitus, by her horror and consternation, her innocence of the crime in which the malice of her enemies sought to involve her.

Still unsubdued, she boldly bound up her own fate with that of Rome; and is said to have allied herself with the most eminent patriots among the patrician malecontents, and to have even gained the tribunes by her eloquence, and the centurions by her largesses. Whether only suspected of these designs, or betrayed, Nero deprived her of her guards, replaced them by his own, and made her a prisoner in her own palace. It was at this period that Nero was accused of having attempted her life by poison; against which the unhappy mother, it is said, had fortified her constitution by antidotes.

The failure of the crime if crime there was, (for if the story is in keeping with the character of the emperor, the circumstances will not stand the scrutiny of modern criticism), was followed by a reconciliation, to which the mother was only too ready to accede, and of which she was perhaps alone the dupe. But a new accusation was brought against her by Julia Silana, the widow of that Silanus, who had put himself to death on the event of Agrippina's marriage with Claudius. Julia discovered, or pretended to have discovered, a conspiracy contrived by the mother to dethrone her son, and to place Plautus, a descendant of Augustus, at the head of the empire. Agrippina pleaded her own cause; and, in a passionate outburst of feeling, exclaimed, "the woman who has made this accusation never had a son."

The defence was successful, and the accusation failed. Agrippina was declared innocent, her accuser was banished, and Nero, embracing his mother, covered her with caresses, and once more received her into his seeming confidence. But, if she were deceived by this show of affection, the world was not; and Agrippina, returning to her villa at Antium, was abandoned by all, save the few faithful servants who now composed her diminished house-hold.

The eventful tragedy hastened rapidly to its last act. The awful catastrophe needs but a simple narration, to give it all that poetical interest, which is wanting to the dramatized murder of Britannicus.* Nero, though now resolved on the death of his mother, was perplexed by the difficulties which surrounded its perpetration; and he confided his distress to the slave to whose care Tiberius had consigned his infancy.

The stratagem which Anicetus proposed was at once adopted, as promising an all but certain success. Agrippina was still at Antium, when the plot was to be carried into execution. Nero had proceeded with the imperial court to Baiæ, to celebrate the festival of Minerva; and he despatched an affectionate message to his mother, (for "from such a mother, he observed, one must endure much and forgive all,") which brought the credulous or politic empress to his arms.

The imperial villa at Bauli stood at a short distance from the lovely shores of Baiæ: and the emperor, watching the approach of his mother's barge, sprang forward to assist her to land. When the moment arrived for their progress to Baiæ, another barge, remarkable for its elegance and splendor, was destined for Agrippina and her attendants. But a muttered warning from an unknown voice deterred her from accepting the distinction. Nero, thus foiled for the moment, laughed at her fears, increased his caresses, and assisted in placing her in her litter, when she determined to go by land.

During the festival, he placed her at his right hand, and talked to her, sometimes with familiar gayety, sometimes with an air of gravity that gave to his whispered sentences the air of state secrets. At an hour after midnight, Agrippina withdrew, leaving the younger guests to prolong their orgies. Nero himself conducted her to the barge, in which she was to return. Their parting, it is said, was marked by the strong emotion (whether of apprehension or of regret) of the emperor; who stood on the shore till the little vessel, on which his eyes were fixed, had disappeared behind a headland.

The night was calm and clear; the firmament sparkled with the lights of myriads of stars: and the sea, as if to accuse the criminal, was smooth as a mirror. The happy mother (then all a mother), reclined on a couch spread on the deck beneath a canopy of rich drapery; in the fulness of her heart, she continued conversing with Crepenius Gallus, who stood near the helm, and with her freed woman, Acerronia, who lay at her feet. They were still felicitating her on her perfect reconciliation with the emperor, and spoke of happy days to come for Rome and for the world, when the canopy above them suddenly fell with a tremendous crash, which proved it to be laden with lead and iron. Gallus was killed on the spot. A rower, rushing forward to despatch the empress, arrested the attention of Acerronia, who, exclaiming, "You mistake—I am Agrippina," received the blow on her bosom, and expired. Agrippina, with her usual energy and presence of mind, plunged into the calm waters, and was taken up by a vessel from the Lucrine Lake and conveyed to Bauli in safety.

Nero received the intelligence of the failure of his machinations with horror and consternation. Agrippina, alive and aware of his meditated crime, was a witness against him to the world, and to posterity. The conviction served only to increase his ferocity; and no longer seeking his advice from slaves and freedmen, he summoned his graver counsellors, Seneca and Burrhus, to his presence. He stated to them his complaints against his mother, and appealed to their judgment on the necessity of getting rid of her, and the means of effecting the desirable purpose. Seneca, the cautious and wily—willing to strike, but fearful to speak,—signed with his head to Burrhus. The stout soldier, equally vile, but more dauntless than the philosopher, observed that the Prætorian cohorts would never stand calmly by to witness the death of the daughter of Germanicus, murdered in cold blood; and he advised that Anicetus, the one man in Rome capable of the perilous act, should be intrusted with its consummation.

It was evening when this awful council was held; it was scarcely night when Anicetus and a party of soldiers landed on the flowery shores of Bauli, and crept with noiseless steps to the silent villa where Agrippina lay on her restless couch, confiding to her slave her suffering and her suspicions. The soldiers had surrounded the palace, when Anicetus, with a centurion and others, burst open the doors, seizing the slaves they met in their way. When they reached the half-lighted chamber of the empress, the slave with whom she was conversing screamed and fled. Agrippina, raising herself, with all the assumed dignity of her birth and station, exclaimed, "If you are sent to inquire after my health, tell the emperor I am better. But if you come with evil intent beware; my son can never have commanded a parricide."

To this artful but noble apostrophe, the captain of the galley replied by striking the empress on the head. Roused rather than stunned, by the blow, she sprang up like a wounded lioness, and, observing the centurion drawing his sword, she rent aside her drapery, and cried—"Strike here! This is the womb that gave birth to Nero!" The centurion obeyed; and, under the reiterated blows of her murderers, the mother of the world's master sank, without further resistance, and fell dead upon her couch.

Thus perished Julia Agrippina, after a glorious reign of ten years. Suspected of great crimes, history has best proved her great qualities. During the last five years of her husband's and the first five of her son's reign, she gave peace and prosperity to the empire by the sagacity of her administration; and she carried on the light of mind by the encouragement of the lettered. Personally distinguished as she was intellectually endowed, the noblest artists of her own and of modern times have stood indebted to the beauty of her form for their models of symmetry and grace; and the greatest historian of Rome, in making her authorship his own,* may owe something of the terseness of his style to the brevity of her wit, which spoke in epigram. Her faults belonged to the bad men and bad age in which she lived—the worst on record: her virtues and her genius were her own. She inherited them from Agrippa, the friend and counsellor of Augustus, and from Agrippina, the wife of Germanicus.

Her remains, beautiful even in death, were burned with indecent haste, on the couch where she fell. As the flames arose, Muester a freedman of the empress, pierced his bosom with his sword; and, springing upon the pyre, mingled his memory, for ever, with that of the daughter of Germanicus. To that memory, Nero raised no tomb; to its honor Seneca composed no oration. The emperor, like an emancipated spirit of evil exulting in his crime, wrote boldly to the senate to avow the deed; and Seneca wrote also to justify it. When the fetes of Minerva were over, Nero returned to Rome; and the people rushed forth round his golden chariot, and hailed the parricide with joyous acclamations.

It was not till after his death, that the household slaves of Agrippina ventured to raise a lowly monument to their mistress, near a ruined villa of Julius Cæsar, on the high road to Misenum. After a sweep of nearly two thousand years, when the traveller wanders along the delicious shores of Baiæ, and tracks the steps of antiquity, some simple cicerone is sure to guide him to the spot, and, pointing, with a sigh of traditional sympathy, to an almost illegible inscription, traced on a mouldering rock, observes:

Ecco la tomba della Grande Agrippina.

*Tacitus.

Woman and her Master.

EMBALMING—Making a flesh statue;—eternalising a corpse;—perpetuating the perishable with more pains than we take to save that which is immortal.

* Racine's play, though bearing the name of Britannicus, derives its principal interest from Agrippina. It is evident that the author thought the murder of a mother too horrible for scenic representation; but in selecting the precursory act, which leads to it, for his drama, he has sacrificed truth and effect to conventional propriety.

From the Rhode Island New Age.

Freedom.

We say with sorrow, that we do not believe a more sycophantic and time-serving people ever existed than we are. We are afraid of truth. We shun it as a monster, and those who are engaged in its propagation we persecute or deride. Why is it, we ask, a death blow to a man's fortune, happiness, social comfort, and fame, to announce at the present day a doctrine which is unpopular, and to defend it with ability and energy? Why is it that in a republican country, a man who sustains an unblemished reputation in his social and public relations, is haunted down in the forum and the pulpit as a convicted thief whom all are to shun as if his touch were pollution, merely because his opinions are new or unpopular. When will men learn toleration? We have yet to understand that it is one of the first great rules of a correctly balanced mind, to allow perfect freedom of speech and opinion to all; that it is a privilege which every man possesses in his own right to be allowed to speak whatever seems to him to be truth;—and that while it is our duty to oppose error, we should none the less respect those who are unfortunate enough to entertain it as the truth.

The world will soon learn, we trust, how much it loses, in every thing by this persecuting and intolerant spirit; how truth may be forever buried in many a timid breast, that dares not brave the stormy and ungenerous warfare the world too often wages. Young men will rarely have the moral courage to come out single handed and alone, in the cause of truth, while this state of things lasts. Let us be assured, that we are now suffering for our father's intolerance, just as surely as our children will rue our own. If we expect that truth is ever to progress in the world, we must allow to all the privilege of expressing their opinions with perfect freedom and in perfect safety.—It is very certain, that correct opinions may by no means be accompanied with a boldness necessary for their promulgation. There have been men who have stood up in the full gaze of a frowning world and thundered into its astonished ears, truths which but purchased for them a life lease in a dungeon, or an ignominious death upon the scaffold. So has it been in other days, and although *we* let our apostles go at large, it is oftentimes, sick, hungry and weary, or if their situation be not quite so desolate, yet nevertheless sick and weary at heart. Let us be men! let us concede to our brother the right which is by every statute of justice and by every attribute of our being, his, of speaking whatsoever he deems the truth.

Execution of Louis XVI.

FROM THIERS' HISTORY OF THE FRENCH REVOLUTION.

The executive council was charged with the melancholy commission of carrying the sentence into execution. All the ministers were assembled in the hall where they met, and they were struck with consternation. Garat, as minister of justice, had the most painful of all tasks imposed upon him, that of acquainting Louis XVI with the decrees of the Convention. He repaired to the Temple, accompanied by Santerre, by a deputation of the commune and of the criminal tribunal, and by the secretary of the executive council. Louis XVI. had been four days expecting his defenders, and applying in vain to see them. On the 20th of January, at two in the afternoon, he was still awaiting them, when all at once he heard the sound of a numerous party. He stepped forward and perceived the envoys of the executive council. He stopped with dignity at the door of his apartment, apparently unmoved. Garat then told him sorrowfully that he was commissioned to communicate to him the decrees of the Convention. Grouvelle, secretary of the executive council, read them to him. The first declared Louis XVI. guilty of treason against the general safety of the state; the second condemned him to death; the third rejected any appeal to the people; and the fourth and last, ordered his execution in 24 hours. Louis, looking calmly around upon all those who were about him, took the paper from the hand of Grouvelle, put it in his pocket, and read Garat a letter in which he demanded from the Convention three days to prepare for death, a confessor to assist him in his last moments, liberty to see his family, and permission for them to leave France. Garat took the letter, promising to submit it immediately to the Convention.—The king gave him at the same time the address of the ecclesiastic whose assistance he wished to have in his last moments.

Louis XVI. went back into his room with great composure, ordered his dinner, and ate as usual. There were no knives on the table, and his attendants refused to let him have any. "Do they think me so weak," he exclaimed, "as to lay violent hands on myself? I am innocent, and I am not afraid to die." He was obliged to dispense with a knife. On finishing his repast, he returned to his apartment, and calmly awaited the answer to his letter.

The Convention refused the delay, but granted all the other demands which he had made. Garat sent for Edgeworth de Firmont, the ecclesiastic whom Louis XVI. had chosen, and took him in his own carriage to the Temple.—He arrived there at six o'clock, and went to the great tower, accompanied by Santerre. He informed the king that the Convention allowed him to have a minister, and to see his family alone, but that it rejected the application for delay. Garat added that M. Edgeworth had arrived, that he was in the council-room, and should be introduced. He then retired, more astonished and more touched than ever by the calm magnanimity of the prince.

M. Edgeworth, on being ushered into the presence of the king, would have thrown himself at his feet, but Louis instantly raised him, and both shed tears of emotion. He then, with eager curiosity, asked various questions concerning the clergy of France, several bishops, and particularly the Archbishop of Paris, requesting him to assure the latter that he died faithfully attached to his communion. The clock having struck eight, he rose, begged M. Edgworth to wait, and retired with emotion, saying that he was going to see his family. The municipal officers, unwilling to lose sight of the king even while with his family, had decided that he should see them in the dining-room, which had a glass door, through which they could watch all his motions without hearing what he said. He walked anxiously to and fro, awaiting the painful moment when those who were so dear to him should appear. At half-past eight the door opened. The queen, holding the dauphin by the hand, Madame Elizabeth, and Madame Royale, rushed sobbing into the arms of Louis XVI. The door was closed, and the municipal officers, Clery, and M. Edgeworth placed themselves behind it to witness the agonizing interview. During the first moments, it was but a scene of confusion and despair. Cries and lamentations prevented those who were on the watch from distinguishing anything. At length tears ceased to flow, the conversation became more calm, and the princesses, still holding the king clasped in their arms, spoke to him for some time in a low tone. After a long conversation, interrupted by silence and grief, he rose to put an end to this painful meeting, and promised to see them again at eight the next morning. "Do you promise that you will?" earnestly inquired the princesses. "Yes, yes," sorrowfully replied the king. At this moment the queen held him by one arm, Madame Elizabeth by the other, while the princess royal clasped him round the waist: and the young prince stood before him, with one hand in that of his mother, and the other in his aunt's. At the moment of retiring, the princess royal fainted; she was carried away, and the king returned to M. Edgeworth deeply depressed by this painful interview. In a short time he rallied, and recovered all his composure.

M. Edgeworth then offered to say mass, which he had not heard for a long time. After some difficulties, the commune assented to that ceremony, and application was made to the neighboring church for the ornaments necessary for the following morning. The king retired to rest about midnight, desiring Clery to call him before five o'clock.—M. Edgeworth threw himself upon a bed; and Clery took his place near the pillow of his master, watching the peaceful slumber which he enjoyed the night before he was to ascend the scaffold.

Meanwhile, a frightful scene had passed in Paris. A few ardent minds were in a ferment here and there, while the great mass, either indifferent or awe-struck, remained immovable. A life-guardsman, named Paris, had resolved to avenge the death of Louis XVI. on one of his judges. Lepelletier St. Fargeau had, like many others of his rank, voted for death, in order to throw the veil of oblivion over his birth and fortune. He had excited the more indignation in the royalists, on account of the class to which he belonged. On the evening of the 20th he was pointed out to Paris, when he was just sitting down to table at a restaurateur's in the Palais Royal. The young man, wrapped in a great cloak, stepped up to him, and said, "Art thou Lepelletier, the villain who voted for the death of the King?" "Yes," replied the deputy, "but I am not a villain; I voted according to my conscience."—"There, then," rejoined the life-guardsman, "take that for thy reward," plunging his sword into his side. Lepelletier fell, and Paris escaped before the persons present had time to secure him.

The news of this event instantly spread to all quarters. It was denounced to the Convention, the Jacobins, and the commune; and it served to give more consistency to the rumours of a conspiracy of the royalists for slaughtering the left side, and rescuing the King at the foot of the scaffold. The Jacobins declared their sitting permanent, and sent fresh commissioners to all the authorities and to all the sections, to awaken their zeal, and to induce the entire population to rise in arms.

Next morning, the 21st of January, the clock of the Temple struck five. The King awoke, called Clery, inquired the hour, and dressed with great calmness. He congratulated himself on having recovered his strength by sleep. Clery kindled a fire, and moved a chest of drawers, out of which he formed an altar. M. Edgeworth put on his pontifical ornaments, and began to celebrate mass. Clery waited on him, and the King listened, kneeling with the greatest devotion. He then received the communion from the hands of M. Edgeworth, and, after mass, rose with new vigour, and awaited with composure, the moment for going to the scaffold. He asked for scissors, that he might cut his hair himself, and thus escape the performance of that humiliating operation by the hand of the executioner; but the commune refused to trust him with a pair.

At this moment the drums were beating in the capital.—All those who belonged to the armed sections repaired to their company with complete submission. Those who were not called by any obligation to figure on that dreadful day kept close at home. Windows and doors were shut up, and every one awaited in his own habitation the melancholy event. It was reported that four or five hundred devoted men were to make a dash upon the carriage, and rescue the King. The Convention, the commune, the executive council, and the Jacobins, were sitting.

At eight in the morning, Santerre, with a deputation of the commune, the department, and the criminal tribunal, repaired to the Temple. Louis XVI., on hearing the noise, rose, and prepared to depart. He had declined seeing his family again, to avoid the renewal of the painful scene of the preceding evening. He desired Clery to transmit his last farewell to his wife, his sister, and his children; he gave him a sealed packet, hair, and various trinkets, with directions to deliver these articles to them. He then clasped his hand, and thanked him for his services. After this, he addressed himself to one of the municipal officers, requesting him to transmit his last will to the commune. This officer, who had formerly been a priest, and was named Jacques Roux, brutally replied that his business was to conduct him to execution, and not to perform his commissions. Another person took charge of it, and Louis, turning towards the party, gave with firmness the signal for starting.

Officers of gendarmerie were placed on the front seat of the carriage. The King and M. Edgeworth occupied the back. During the ride, which was rather long, the King read in M. Edgeworth's breviary the prayers for persons at the point of death, and the two gendarmes were confounded at his piety and tranquil resignation. They had orders, it was said, to despatch him if the carriage should be attacked. No hostile demonstration, however, took place from the Temple to the Place de la Revolution. An armed multitude lined the way. The vehicle advanced slowly, and amidst a universal silence. At the Place de la Revolution an extensive space had been left vacant about the scaffold. Around this space were planted cannon; the most violent of the federalists were stationed about the scaffold; and the vile rabble, always ready to insult genius, virtue, and misfortune, when a signal is given it to do so, crowded behind the ranks of the federalists, and alone manifested some outward tokens of satisfaction; while all else buried in the recesses of their hearts the feelings which they experienced.

At ten minutes past ten, the carriage stopped. Louis XVI, rising briskly, stepped out into the Place. Three executioners came up; he refused their assistance, and stripped off his clothes himself. But, perceiving that they were going to bind his hands, he betrayed a movement of indignation, and seemed ready to resist. M. Edgeworth, whose every expression was then sublime, gave him a last look, and said, "Suffer this outrage, as a last resemblance to that God who is about to be your reward." At these words the victim, resigned and submissive, suffered himself to be bound and conducted to the scaffold. All at once, Louis took a hasty step, separated himself from the executioners, and advanced to address the people. "Frenchmen," said he, in a firm voice, "I die innocent of the crimes which are imputed to me; I forgive the authors of my death, and I pray that my blood may not fall upon France." He would have continued, but the drums were instantly ordered to beat: their rolling drowned the voice of the prince; the executioners laid hold of him, and M. Edgeworth took his leave in these memorable words: "Son of St. Louis, ascend to Heaven!" As soon as the blood flowed, furious wretches dipped their pikes and their handkerchiefs in it, spread themselves throughout Paris, shouting *Vive la Republique! Vive la nation!* and even went to the gates of the Temple to display that brutal and factious joy which the rabble manifests at the birth, the accession, and the fall of all princes.

NOTICES.

SINGING SCHOOLS.

Mr. Wm. C. Webster would respectfully announce, that he will open a School for the study and practice of Sacred Music, in the Hall corner of Broadway and Houston st., (entrance to which is No 603 Broadway,) on THURSDAY EVENING, the 19th instant, at 7 o'clock.

A Juvenile Singing School, for children of both sexes, from 6 to 15 years of age, will be commenced on SATURDAY AFTERNOON, the 21st inst., at half past three o'clock, at the same place. The Pestalozzian system is made the basis of instruction in these schools.

Terms to the above schools—the adult, for gentlemen, $3; for ladies, $2 per course of 18 lessons. The Juvenile School, $2 per scholar for 24 lessons.

Tickets of admission to the above schools may be obtained at the Book stores of Gould, Newman & Saxton, corner of Nassau and Fulton streets, John P. Haven, Broadway, and of Mr. W. at his Hall, on the evenings and afternoons of school.

Refer to Rev. J. O. CHOULES, 502 Broome st.
Rev. LA ROY SUNDERLAND, Editor of the Watchman.
L. EAMES, Esq., 88 Hicks st. Brooklyn, N.Y.
N SOUTHARD, Editor Youth's Cabinet.
G H. ANDREWS, Courier & Enq. Office.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins!" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. Jocelyn,
Joshua Leavitt,
Lewis Tappan. } *Committee.*

A Rich New Year's Present.

YOUTH'S CABINET.

For Families and Sunday Schools, weekly, at $1 per year, in advance.

THE Fourth Volume of this well known and highly approved Juvenile paper commences the first week in January, 1841, edited by N. Southard. It is made up of choice Narratives, original and select, pleasing Moral and Religious, Literary and Scientific Instruction, a variety of Useful Information, Juvenile Poetry, Anecdotes, &c., all designed to promote the best good of the young. It inculcates impartial Benevolence, Temperance, and all other Christian Virtues.

It is neatly printed on half a royal sheet, and each number contains one or more engravings. It has been highly recommended by one hundred editors and many parents and teachers, in notices and letters like the following:

From a Mother in Springfield, Mass.

"My little girl is delighted with the Cabinet. She can scarcely wait for the week to come round; and when the little welcome messenger arrives, her work or play is laid aside, to have a feast, as she calls it, with the welcome guest. She is willing to make any sacrifice rather than give up her paper."

From a Clergyman in Central New-York.

"My little daughter 8 years old, is very much delighted with your paper; and indeed, I read it myself with great interest."

We would refer those who wish for a neat, appropriate paper for their children, to the Youth's Cabinet, which they will find all they could desire in such a publication.—*Green Mountain Emporium.*

We hope all the young who can afford it, will have the opportunity of reading the Youth's Cabinet.—*N. H Bap. Register.*

We must say, that it is decidedly the most interesting youth's paper we have seen.—*N. Y. Weekly Messenger.*

Mr. Southard, its editor, has a happy faculty to convey instruction in an interesting manner, so as to leave a strong impression upon the minds of his juvenile readers. Its moral influence is decidedly good. If any family of children should unite and send one dollar, post paid, they will never be sorry that they had paid out their money for so good a paper.—*Oberlin Evangelist.*

Orders should be addressed, (post paid,) to the editor at No. 9, Spruce street, New-York, or 25 Cornhill, Boston.

Dec. 10, 1840. 6w

FRIENDS' INTELLIGENCER.

For sale by Isaac T. Hopper, 143 Nassau Street.

THE FRIENDS' INTELLIGENCER, &c., containing 769 pages large octavo—price $1 50. It contains much interesting original and selected matter, well worth the attention of the members of the Society of Friends, as well as the public generally.

Bound up in the volume will be found, "Brief Remarks on some of the charges recently made against the early writers of the Society of Friends, by George Harrison, New Castle, England." The following short extract will shew, in some measure, the character of the work, viz:

"The working of this subtil spirit, which has got abroad,—this old accuser of the brethren, has been very insidious; it has been at work for many years, but durst not avow its real object and character. It pretended it was attacking Hicksism, but it was easy to see, long ago, that genuine Quakerism was meant. It is now throwing off the mask, and shewing itself in its true colors."

"The Destruction of Jerusalem, an absolute and irresistible proof of the Divine origin of Christianity; including a narrative of the calamities which befel the Jews, so far as they tend to verify our Lord's predictions relative to that event: with a description of the City and Temple." This work is deeply interesting to Christians of all denominations.

"The history of the life of Thomas Ellwood, or an account of his birth, education, &c, with divers observations on his life and manners when a youth; and how he came to be convinced of the truth; with his many sufferings and services for the same. Also, several other remarkable passages and occurrences. Written by his own hand. To which is added, a supplement," by J. W.

It can hardly be necessary to inform any member of the Society of Friends of the merits of this work. It has gone through four editions, and is among the most interesting of Friends' journals.

This latter work can be had separately—price 50 cents

Right and Wrong in the Anti-Slavery Societies.

——by the soul
Only, the nations shall be great and free!
Wordsworth.

THE Seventh Annual Report of the Boston Female Anti-Slavery Society, presented October 14, 1840. For sale at the anti-slavery office, 143 Nassau st. Price, 12½ cents single.

This work ought to be in the hands of every abolitionist.

The following selection from it is the purest gold, and beautifully wrought out:

"The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the favorers of the cause, a few years hence, will be engaged; when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay*, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though *favorers* of the cause of freedom, will not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might nor by power, but by *my Spirit*, saith the Lord of hosts.'"

Nov. 19, 1840.

Just Published,

"The Envoy, From Free hearts to the Free."

A COLLECTION of original pieces in poetry and prose, published by the Pawtucket Juvenile Emancipation Society, for the benefit of its funds.

This little volume is confidently recommended to the patronage of the public, as it is believed that it will be found to possess merit independent of the object which has called it forth. Many writers have contributed to the pages of the annual, presenting thereby a pleasing variety in style and sentiment; yet agreeing in these grand and fundamental points, the universal brotherhood of *man*, and the abolition of *all* slavery.

For sale at 143 Nassau street—25 Cornhill, Boston—the Anti-Slavery Office, Providence, and at J. M'Intyre's, Pawtucket, R. I. Price 42 cts.

New York, November 19, 1840.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain poogees, bleached, unbleached, mixed, and lead-colored knitting cotton, cotton and linen table diapers, printed and plain grass cloths, wicking and cotton laps, fine linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding. Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C. WISE.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and N